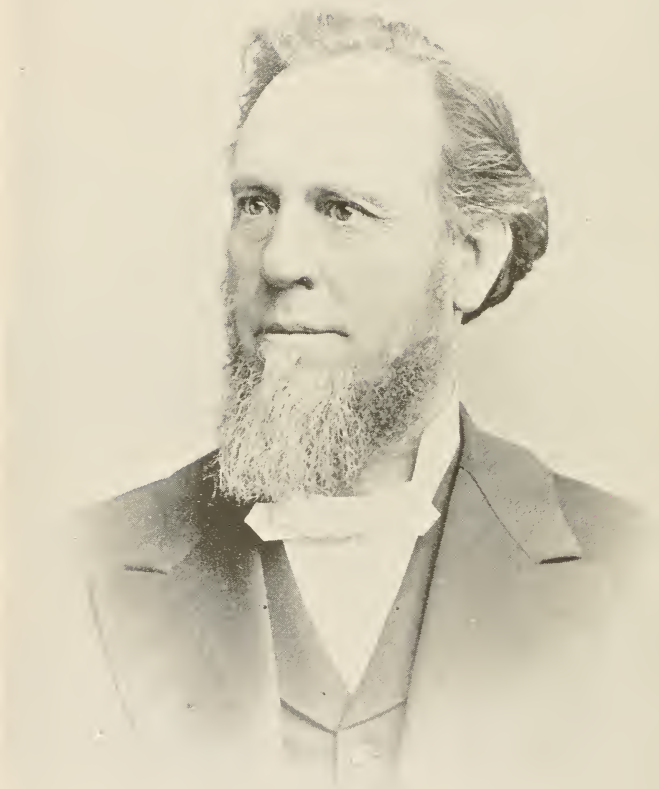


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DAVID B. UPDEGRAFF.

DAVID B. UPDEGRAFF

-AND-

HIS WORK.

BY

Dougan Clark and Joseph H. Smith.

CINCINNATI,

Published for JOSEPH H. SMITH,

By M. W. KNAPP, *Revivalist Office,*

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PREFACE.

A CHILD may drop flowers upon a father's grave. Neither the child nor the flowers can tell how great or how good that father was; but they both may tell that he has left a life behind which lingers in the fragrance of grateful love.

Love has constrained us to take up this task, which Providence has seemed to thrust upon us. We do so, both from the love of him whose memory we wish cherished, and from the love of HIM whose kingdom we wish to extend. We feel in no wise "sufficient for these things;" but are at once confident of our heavenly Father's help, and of the charitable indulgence of our brethren and sisters in the Lord.

In penning the memorial of the life and work of such an one, we tread upon sacred ground. "The memory of the just is blessed." Characters like that of David B. Updegraff stamp generations beyond that in which they lived. Work like this does not end in a single harvest, and leave the soil impoverished for those who are to follow. To care for the seed which he would have distributed to those who are to scatter it over fields which he had plowed, is no small stewardship and responsibility.

None can do it as we would like to have it done. We can, at best, render a most imperfect offering in this service. The conditions, too, under which we are laboring, of impaired physical health, and of all the irregularities and inconveniences incident to evangelistic travel and toil, have militated against our task. Yet God has been with us, guiding and helping us. The people have been exceedingly kind in the patient forbearance, upon which several unavoidable delays have made demand. We trust they may find their patience rewarded with a better book than we could, under the circumstances, have presented earlier.

We are comfortably satisfied that those who want David Updegraff's memory preserved, and his work perpetuated, are many more than those who would have him forgotten, and his work to end. A few have expressed fears that his views might outlive him, but a much greater number have clamored for the spread of the truth as he was enabled to present it to the comfort and salvation of many of their souls.

We have been fortunate in having within easy reach and access, not only reliable data from which to draw, but some of his own true yokefellows and bosom companions as well. So that, though unable to do him or his work ample justice, we may still hope to do no serious injustice by any misstatement of his views or position.

The work of Doctor Clark will be found, for the most part, in the first part of the book (as will also valuable information furnished by Esther Pritchard Tuttle). But as it has been our preference, and we believe, too, the sense of the interested friends, that the name of Dougan Clark should be associated with the editorship of the book as a whole, we have also felt freedom to incorporate mat-

ter furnished by him, in different parts of the book, as best suited to the arrangement adopted.

Though the bulk of the labor, with most of its details and responsibilities, has fallen upon one so unworthy, so weak, so busy, yet, if the friends and readers will follow the effort with their prayers, asking that its true aim may be reached in sanctifying and liberating blessing carried thus to many souls, we will ever gladly regard it as one of the most delightful and cheerful toils of our life, that we have been permitted to do a little thus to preserve the memory and perpetuate the work of one who was so dear to our own heart and ministry as David B. Updegraff.

JOSEPH H. SMITH.

“RED GATE,”

NEW CASTLE, INDIANA,

July 1, 1895.

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CHAPTER I.

AUTHORITY, OBJECT AND SCOPE OF THIS MEMOIR.

INSPIRATION establishes the precedent of recording biographies of God's servants, particularly of those who, like Abraham or Moses or Paul, marked epochs or distinguished eras in the progress of Christ's kingdom among men. Such recorded lives have a twofold value and purpose. (1) They acquaint us with God's dealings with individuals, and with the use He condescends to make of them in furthering His designs. (2) They tend to perpetuate or immortalize the truths exemplified in their lives or promulgated in their ministries.

But biographies of Scripture differ from all others in several particulars. Their very inspiration is evidenced by the impartiality with which they record the faults and failures, as well as the virtues and victories, of heroic characters. They omit all that which has no bearing upon the main subject of which the Bible treats throughout, which is the Redemption of man through the man, Christ Jesus. Their accuracy is infallible in all matters essential. Therefore the study of Scriptural biography is a most important part of the study of God's word. It is really the study of Theology in the concrete. It is the study of human links of connection between great sec-

tions of sacred history. It combines the knowledge of the course of Providence with the knowledge of the ways of grace.

In presenting this memorial, we shall strive to emulate the high standards established by these inspired precedents in at least these simple particulars.

First. We aim at a *spiritual, rather than a natural*, biography. Ancestry, nativity, youth, education, circumstances, natural gifts, etc., are often abused and perverted by an unfaithful stewardship, and upon the other hand, often so magnified by the enthusiastic historian, as to accord little glory to Christ in the narrative, and to utterly discourage, rather than to stimulate, those who should be benefited by such lives. Justice, it is true, will require us to notice unusual talents and exceptional advantages, particularly in the ancestry of Brother Updegraff, but if we are to breathe his own spirit of humility as well as that of his Master, we must rather show that it was the presentation of all these upon God's altar, and their being made to glow as did the burning bush of Moses, which made him what he was, and enabled him to bless so many souls.

Second. We purpose aiding our readers to see in him an illustration of how the *primitive Christianity of apostolic times is adapted to the age and land in which we live*. Many think the graces and gifts of the Spirit are obsolete; that such recorded lives as that of Paul were meant to be monuments rather than patterns. The Holy Ghost Christianity of the early days is to some like the Egyptian pyramids—something gigantic, mysterious and imitable. But we believe that the individual and church life of the Acts of the Apostles is but an inspired frontispiece to church history, and that all Christian life of all

ages is to be modeled after that pattern. David Updegraff is a specimen of a Pentecostal character who lived in this latter half of the nineteenth century; a spiritual man of the times.

Third. We purpose underscoring some things in his life which may serve to emphasize *current movements* in the history of his own church, and in the church at large. Movements with which he was prominently identified, and some of which he inaugurated; others he intensified. We have here to furnish, in this time of multiplied organizations, and of absorption in what is called the practical side of Christianity, a glimpse of some of the leading spiritual agitations and potent factors in the church life of our day, which, as the soul to the body, would animate and energize all the different members and motions, and which, like the soul again, is so much greater than the body, that we have to consider them aside from and above organization itself. They partake so largely of the spiritual that those given to measuring things by sense and numbers, are apt to overlook them.

David Updegraff will be found to be a man so true to the church corporate as never to have been open to the suspicion of being visionary; and yet so closely allied with the broad aggressive spiritual movements of the day as never to be accused of idolatry of organization, nor of bondage to it.

While hardly called upon here to rehearse or to record imperfections, we have no thought of laying claim to perfection for this object of our love and admiration (save only, of course, in a New Testament and Christian sense of perfection). Men are not meant to be perfect in this probationary state. Their environment is imperfect; so is their inheritance from a fallen human nature. Their

opportunities, also, have been both partial and defective. The consequence is, that though man may have a perfect treasure of grace, he will, nevertheless, have this treasure in an earthen vessel, marred in many ways. Yet, such is the magnanimity of the grace of God, and such its omnipotence, that even infirmities become occasions of more abundant grace to man, and more manifest glory to God. We believe it was so with David Updegraff. Whatever his infirmities were (and we may have been too blinded with love to know) they never became the ground of a pessimistic self-depreciation or despair, but rather the occasion of a most humble confidence in God's sufficiency and a most sympathetic touch with man's frailty. The whole man, moods, manners and mind, was under Christ's touch and influence so fully that he glorified God not only in his spirit but in his body as well, which was Christ's.

Not then a perfect, but a *normal man*; a NORMAL MAN AND A NORMAL MINISTER. In this light we commend him to all men for emulation and imitation. He was a copy of nobody; he was the artificial product of no human system of making ministers. This emulation may be the more general since he was a man of affairs—affairs such as most men have to deal with; and since he represented the common priesthood of all believers more fully than simply a separate ministerial class or order. His ministerial training was gained in the school of Nature, the ways of Providence, the secret places of Christ's love, and the open fields of soul-saving work. Men will do well to learn from the ministry of his manhood, and ministers to learn from the manliness of his ministry.

Two evils stare us in the face in connection with the preaching of Christ's Gospel:

The one is the evil of the people in consenting that the work of the ministry be restricted to a single class of men, and made a profession. Do not Christians surrender their highest prerogatives when they thus agree only to hear the truth, when the plan of the Spirit provides for their own highest development by "speaking the truth in love," and when their richest eternal gain will be the result of having turned many to righteousness?

The other evil we note is, that much of the training of our ministers in theological schools is more technical than practical; more theological than experimental; more scholarly than spiritual. The result is a ministry which is neither in close touch with God on the one hand, nor with man upon the other hand; whereas the ministry was meant to be a bridge between the two. These ministers are often more artificial than natural, more human than supernatural. Without presuming to decide whether this evil is a result of the system, or whether it is simply representative of dangers incidental thereto, we can not but feel that the ministry and success of David B. Updegraff should be pondered as proof of the fact that the *Spirit and the Providence of God will combine to utilize the school of life, and the earnest application of one's ransomed powers to the improvement of ordinary opportunities for the qualification of a living man to preach a living gospel to a living people.* We repeat and emphasize this fact, that he was a normal man; normal, in that he was a perfect Christian and a well developed man—scriptural, spiritual, sensible. Normal, in that his ministry was but the unhindered and intense product of this Christianity and this manhood combined.

We should not fail to note here, also, as it may appear in various connections later, a striking characteristic of

his ministry which is lacking in the ministry of many, perverted and abused in that of many more, and found in its purity and power in only a few. What shall we call it? Polemical ability? That hardly tells it all, considering the way we use the term polemical. Controversial skill? But controversy now means no more than contradiction and personal abuse with so many, and this was much more Christlike than that. It was his *wisdom and heroism* in refuting error and advocating truth against all odds, and many opposers. His versatility of moods, and variety of gifts so eminently qualified him either to 'answer a fool according to his folly,' to clear away underbrush from the truthseeker's way, or to rebuke, either with sarcasm or with strongest logic, the man, who, tradition-bound, creed-dwarfed, or prejudice-blinded, would block the way of others against the entrance of light. The sainted John Fletcher furnishes, in his "Checks," a remarkable illustration of how, "though the man of God must not strive, but be gentle towards all men," he can, in the spirit of truth and love, most "earnestly contend for the faith once delivered to the saints." For lack of such ability on the part of the standard-bearers of the church, important truths are often surrendered to the enemy, and others are buried from notice beneath a false peace. Then, upon the other hand, carnality is so full of contention that many injure the truth they profess to defend by giving way to "the wrath of man which worketh not the righteousness of God."

David was strong and skillful in debate, though he never courted it on its own account, nor wasted it upon trivial subjects nor trifling persons. But in championing Tolerance as against Ecclesiastical oppression, or Full Salvation as against worldliness and carnality of the

church, or the twisted theology of the preachers, his positions were irrefutably sustained, and his arguments have not yet been withstood.

Perhaps that portion of this memoir which relates to his own church and questions there with which he dealt, may interest others as well as Friends. It may surprise some to find that there are such momentous questions confronting the spiritually-minded within that church, while others, indeed, may be surprised to find the evangelistic capacities and capabilities which exist within this, usually considered, exclusive and conservative Society when once the George Fox type of Quakerism is fully revived among them. We have no doubt, upon the other hand, that the Friends will be pleased and interested to follow their own David, as he merges out into broader fields, and is found fighting the battles of the Lord elsewhere as well as at home. His interdenominational family will praise God for the most excellent church and people of whom he was such a creditable representative, and his "home folks" will ever rejoice that this, their son and brother and father proved the existence of a true Christian unity in the churches of to-day, by the fact of his most powerful and blessed ministry through the open doors of so many of them, without the sacrifice, upon his part, of a tithe of the allegiance and love which he ever delighted to show towards the church of his fathers.

Possibly the reader will be aided by a simple and natural division of the book as follows :

I. A concise account of his Ancestry, Birth and Early Life.

II. A History of his Conversion, Sanctification, and Entrance upon Public Work and Home Life.

III. His Work as Preacher, Pastor, Evangelist, Author, and Editor.

IV. His Baptism and his Championship of Tolerance in the Friends' Church.

V. His Doctrine of Holiness and his Relation to the Modern Holiness Movement.

VI. Views on Various Subjects.

VII. His Finished Course.

CHAPTER II.

OF GODLY ANCESTRY.

“Of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the law, a Pharisee.”—PHIL. 3: 5.

SOME of the older Friends would be better qualified than I to tell of that sturdy stock from which David Updegraff came. Sturdy, not only from a physical standpoint, as pioneers of the country, but far beyond the average in vigor of mind, and richness of natural faculties; still more stalwart in moral and religious heroism, and in almost incredible labors and sacrifices for the spread of righteousness.

Did not the great apostle Paul, in rehearsing Timothy's gifts and preparations for the ministry, make special note of the faith that was first in his grandmother Lois, and then in his mother Eunice, as well as that, at length, in Timothy himself? So it seems to us, that while natural generation cannot bequeath spiritual life, nevertheless, no account of this remarkable man's character would be either just or complete which failed to honor his noble ancestry.

His grandmother, Ann Taylor, was a most remarkable woman, of indomitable zeal and heroic devotion. Many, in the vicinity of Mount Pleasant, Ohio, are still familiar with some of the striking features of her character and

ministry. She was a terror to evil-doers, an apostle of a most rigorous conscience, a prophetic forerunner of the coming days of a greater liberty and a broader Gospel light; an itinerant preacher until she was ninety years old. Her husband was also a minister, and the two together founded the Society and stamped the die which fixed the high moral type of the place.

David B. Updegraff was the youngest son of David and Rebecca Updegraff, and was born at Mount Pleasant, Ohio, in the year 1830. His mother was a woman anointed of God to preach the Gospel, and in her faithful devotion to the trust thus committed to her she paved the way for the liberty which his grandmother had predicted and which he was to be so instrumental in inaugurating and extending. She was, indeed, a most loyal soldier of the Cross. Everything dear to her was held as subordinate, subservient, and when need be, sacrificial to her call and commission of God to carry the knowledge of Christ to a hungry church and a dying world. As his grandmother had endured the toils and rigors of a primitive pioneer life, midst the forests and hills of a new country, so too, his mother encountered similar toils and rigors among the hills about Jerusalem and the second growth of ecclesiastical forestry which had grown up about an old church clearing. And this was not unattended by some chilling wintry blasts and east winds which tested the ruggedness of her moral constitution, but found no place there weak enough to give way.

Following in such a succession as this, David Updegraff did inherit susceptibilities to moral conviction and spiritual light and capabilities for religious exploit to an unusual degree. Nature and Providence had thus laid a foundation of robust strength, mental vigor, and of daunt-

less courage, exactly suited to a noble, lofty, broad and independent ministry. A child of such practical and progressive generations, it was no wonder that his nature could not endure the sham and sentiment which abound so in our day. He was so thoroughly practical and utilitarian that even innocent ornament must only attract to something useful and worth while.

Here is a brief tribute which he himself pays to these godly parents and their faithful training. "My parents and my grandparents were all of the highest type of religious people. Two of my grandparents were ministers and one of them died in a foreign land while on a religious mission. My father was an elder in the church, a man of devout and sterling piety, while my saintly mother was a preacher of the glorious Gospel that she loved so much and understood so well. They read and believed in President Finney, and he was their personal friend; but his Caleb-like spirit and full gospel were forty years in advance of our Israel; and in consequence, stoning with stones (Num. 14: 10) was a common occupation in those days, and not wholly a lost art in this.

"Their greatest desire for their children was that they might glorify God in this life, and enjoy Him forever. I cannot doubt that I was solemnly given to God from my birth. My infant lips were taught to pray, and when I said,—

‘Now I lay me down to sleep,
I pray the Lord my soul to keep,’

I really expected Him to do it.

"The prayers, restraints and instructions of faithful parents were not lost upon me. God had respect unto their covenant for their children. I see it now as I could not then."

His respect for his mother's character and memory was exceedingly loving and beautiful. He had, by a quick, characteristic intuitiveness, discerned in his boyhood that she was called upon to suffer some things for conscience' sake and for the Gospel. This had touched sympathetic cords in his great heart; and we think we often saw him when he seemed to gain a fresh animation and inspiration in his mighty efforts to free the captives and break the shackles of ecclesiastical bondage, by the recollection of the way this saintly mother was sometimes hedged in, misunderstood, and called upon to suffer by those whom she sought to bless with her ministry.

As a boy, he was bright, intelligent, affectionate and of very strong will; apt, athletic, exuberant, mischievous, full of force. As he grew, the "old man" (his own favorite phrase in speaking of carnality) and he increased, according to his own testimony, "in sinfulness and rebellion." His guarded and religious bringing up, however, was a Providential hedge and protection to him, for he never fell into gross immorality or vice of any kind. Yet the unfaltering witness of the Holy Spirit was present to reprove him, and to bring him into condemnation for the sins which he did commit. He was often led into distress of soul on this account, and would earnestly pray for forgiveness, and renew his covenants with the Lord, which, however, were too frequently broken.

As a young man he became zealous of the law, and zealous also for the maintenance of the peculiarities of his denomination. That is to say, he tended strongly towards both legalism and sectarianism, which is all the more worthy of note here, since, as we shall have frequent occasions to see, later, his sanctified life and ministry

waged a most heroic and unrelenting warfare against all such bondage and narrowness.

He was an earnest legalist before he knew the Gospel. He was a servant before he was a son. He tarried long at Mt. Sinai which gendereth to bondage. He kept Ishmael in the house with Hagar to take care of him for several years before Isaac was born. In his case, as in thousands of others, the law was his "schoolmaster to bring him to Christ."

Is it not strange how men may live in the twilight of a past dispensation, and how few know the high noon of their own day? Many in the church have died with no better and no different type of religion than David Updegraff had in these days of his young manhood. Indeed, many are living beneath these Sinaitic clouds and within sound of these rumbling thunders now, with scarcely a suspicion that the Gospel has anything better for them. Moreover, there are ministers and some theologians who will maintain that such is the standard Christian experience, and they will run to the seventh chapter of Romans to find what they think is a Christian refuge for 'the sin that dwelleth in them,' for the "ups" and "downs" of their religious life, and for the wretchedness of their state. David Updegraff, with this freedom from gross sins, and with this zeal for the law, and especially for the traditions of his forefathers, would have been cited by many as an exemplary Christian, and his failures and sorrows only as further proof of that fact, whereas, we shall find, that the light of the Gospel brought him to see for himself that he was yet a stranger to the saving grace of God. We think there may be whole denominations of professing Christians in the same state. We are sure there are many individuals in all the denominations who

are in exactly this condition. It is time an alarm was sounded everywhere. We believe the doctrine of Assurance should be preached from every pulpit, and the experimental knowledge of salvation urged upon every heart, as the only conclusive test of the genuineness and safety of one's spiritual condition. David Updegraff devoted much of his subsequent ministry to this very class, the *Jews within the church*. His early experiences had ably qualified him to distinguish them from the heathen world upon the one hand, and from real Christians upon the other. Not only are there many of God's true people in the Wilderness, but whole tribes of them are yet in Egypt. Distinct they are, from the Egyptians, yet they have never had a personal Exodus, nor a crossing of the Red Sea. They have never heard the music of Miriam's song, nor joined in its chorus. Some of them are "making bricks," with which to build up ecclesiastical monuments or sectarian walls. Any efforts they make to extricate themselves or to improve their condition results in greater rigor of their task-masters, and even in the withdrawal of their usual supply of straw. But their cry is coming up to God. Deliverance will come. The night seems to darken over a soul at this stage, but the day is at hand. David Updegraff was not only not to remain in bondage, but he was to become the champion and leader of liberty to his own people and to many.

CHAPTER III.

HIS CONVERSION.

“This man was born there.”—Ps. 87 : 4. •

TO some it may seem strange to talk of the conversion of one who is already a strict moralist and a zealous religionist. Indeed, to some it gives serious offense. Yet it was to just such a man—prudent, proper, learned and influential in the church—that Jesus said: “Ye must be born again.” Salvation is not the natural inheritance of *any* man; neither is it the rightful compensation of any works; nor is it the product of an evolution, or a culture of character. David Updegraff did inherit a birthright membership in the Society of Friends, and this he never despised. But he did not thereby inherit a place in the invisible kingdom of Christ; and any perversion of birthright membership that would make such a claim for it, he faithfully disclaimed and withstood. He did no doubt inherit susceptibilities to spirituality, but not spirituality itself. Just as he inherited large capacities and capabilities—physical and intellectual—for the great work to which he was called; but no anointing or energizing therefor came to him by any natural processes or generations.

The children of pious parents owe much to their home influences, precedents and pedigree, but no parent

provides an atonement with which to purchase life for the soul of his child, nor do any possess the power of propagating the seed of God. "*That which is born of the flesh is flesh;*" from which we are to understand that the offspring of natural generation is carnal in its moral condition, and, at best, but furnishes a natural base for the operation of the grace of God. Spiritual life is, in every case, "*that which is born of the Spirit;*" a divine begetting; a being born *again*, which implies subsequence to, as well as distinctness from, natural birth.

It is a confusing mistake if we use the term "Conversion" in an exact or theological sense, for us to limit its application to the heathen, or gross sinners on the one hand, or to restrict it to the mere changing of one's course by a repenting act of the will, upon the other. Most properly, it is in a Christian sense, a synonym for the new birth just spoken of, and the two are very often used interchangeably. In so using them, however, it must be borne in mind that man's natural state and relation is such that there is a barrier—philosophical and judicial—in the way of the influx of this new life into his soul. Consequently, as the love of God cannot be produced by a mere volition of man, so neither can prayer for the new birth avail, which does not take this barrier into account, and suitably meet the conditions for its removal. That barrier is GUILT, and as a consequence, "*remission of sins*" is the objective point which the Gospel holds before the awakened soul. This, too, though it is by no means the same thing as the new birth, is, nevertheless, synonomous with conversion. That is to say, conversion includes the work of pardon for us and the work of regeneration in us. The sinner under conviction rarely seeks either adoption into God's family or

regeneration by God's grace, but nearly always the forgiveness of his sins in Jesus' name. This is surely the case where sin in its sinfulness with its penalty and the peril of the sinner is faithfully preached. Where these are not earnestly brought out, and souls are simply exhorted to seek a sense of acceptance or a consciousness of God's love, without due consideration of the cause of their condemnation or the barrier to divine love, the result is generally superficial, unsatisfactory and often spurious.

Yes we say "spurious." And were the subject of this memoir present to speak as of old, he would expose the *artificiality and deceptiveness of many so-called conversions of this day*. Unlike his own, they are unattended by penitential tears. Their strongest element seems to be their own resolution to lead a new life (and oftentimes this is very weak). Their best assurance is the subsiding of their temporarily aroused emotional grief, or the comforting announcement of some one in charge that they are converted or that they are "all right now." Others are not at all converted to God, but to some one of the churches or to some mode of baptism or to something else as relatively insignificant. Real conversion is conversion of God, and unto God. It is a divine work, bringing the soul into harmony with the divine law, and into participation in the divine love and to a place in the divine family.

The circumstances attending David Updegraff's conversion were these: It was in a Methodist Church in the town where he lived and where he had grown up. The "protracted meeting" had developed into a good old-fashioned revival of religion. The community was much stirred, and many of all classes were being awakened and saved. Notwithstanding the conservative type which

the dominant churches of the place gave to it, it seemed that everything was moving as by a moral earthquake. David attended these meetings. He had previously been undergoing much conflict and unrest, under his legalism, and in face of his many failures and mortifications. The meeting was calculated to define and intensify his convictions. He began first to suspect, and then to see that something was *radically* wrong. Hitherto he thought it had been simply carelessness, lack of regularity in his devotions, weakness in executing his resolutions, etc., and that his only remedy was more bricks and less straw. But now, as Saul was met on the way to Damascus, so was he met. He says, "God met me in wondrous power." He was now more than thirty years of age, was married and settled in life, had a place in the church by birthright and a strengthening position in it by zeal and works. Yet God chose neither the secret of his closet nor the circle of his family nor the gatherings of his own Society as the place for this wondrous meeting, but this Methodist revival. Was this predictive of the broadening interdenominational fields which he was to enter? Or was it simply illustrative of the blessings and divine greetings which await many souls just over the walls of their own sectarian bounds?

Some sort of a denominational amalgamation or revival work would greatly help the cause of Christ and the salvation of souls. Not that imitative unity which is sometimes affected, but which is as feeble in its results as it is farcial in its composition, but real downright amalgamation of the tribes of Israel for the purposes of holy warfare.

Hear now his own words: "I met the test of public confession of sins and need of a Savior. It was a hard

struggle, for I was proud and stubborn, but my dear wife joined me at the penitent's form, and we mingled our tears and prayers together. I thank God to this day for the depth and pungency of old-fashioned conviction. Rebellion against God was seen and felt to be the awful and damning thing that it is.

"I was glad to submit to God, and to agree to His terms—*any terms*—in order to have peace with Him."

We pause here a moment in the midst of this narrative to emphasize attention upon the pungency of his conviction and the thoroughness of his repentance. Notwithstanding his character and standing, he was made to see and to feel his "rebellion against God," and to know its "damning" character. He encountered both "stubbornness" and "pride" in the way of his surrender, but felt that the test was upon him to make *public confession* of his sins, and of his need of a Savior. Yet they will tell us that such "conviction is a thing of the past," or that it is "only experienced by gross and hardened sinners like the Philippian jailer." We venture the opinion that Saul of Tarsus, Pharisee as he was, felt conviction as deeply as did the jailer referred to. And here we find a precise, proud, prominent Quaker writhing in the agony of convicting grace, and crying with tears and groans for God's pardoning mercy. Oh, that Zion might travail more that she might bring forth! Oh, that seekers might be allowed to struggle more in prayer for themselves, and talked to less than they are at many altars!

Let us follow David to his home that night. He adds: "But the witness of the Spirit did not come, and after all others had retired, I had it out with my Lord in the silent watches of the night, upon my library floor; and

as people sometimes say, I was converted through and through, *and I knew it*. I was free as a bird. Justified by faith, I had peace with God. His Spirit witnessed with my spirit that I was born again." The last run in this race for life is usually made by the soul alone with God. The Spirit lets others help lead them up the approach to the gate that lets them into the kingdom, but He has a divine jealousy to conduct each one himself into the presence of Jesus and introduce the soul to its Lord and Savior. Much damage may be done by a failure to trust the Holy Spirit for His office work at this point. It is better, as an altar service closes, to have unsatisfied persons freely state their condition than to precipitate them into a confession or testimony.

David's public confession, we see here, was followed by private importunity in the still hours of the night alone with God. He was seeking salvation—a salvation that might be known. He at length became willing to pay the price. He would no longer argue about the "terms." Man's covenant with God is of the nature of a *consent* to God's conditions of peace and salvation. Submission only is the cost of pardon to us. The sacrifice which has purchased it has been made by another. Oh, how hard it is for some men to surrender and sink down into simple trust! But how ample is the reward! "I was converted through and through." "I knew it." "I was free as a bird." "I had peace with God." "His Spirit witnessed." Glory!

We shall notice him now in the experience and life which follow. No doubt had there been some one *then* to lead him at once up into the "fullness of the blessing of the Gospel of Christ," he would joyfully have followed on into the "more excellent way." Few young converts

now have the privilege the Gospel entitles them to of knowing at once that it is their privilege to receive the promise of the Father in the gift of the Holy Ghost. The result is, that few retain a normal experience of Justification. For it is the fixed law of grace to condition the maintenance of what land we possess upon the earnest effort to procure additional territory. No presentation of Remission of Sins by Jesus' Blood is complete which does not leave the soul in confident expectation of the further and fuller work of grace which John called the Baptism with the Holy Ghost and fire.

David Updegraff goes on to say: "I was at once a glad and willing witness to the power of Jesus to save. For a time I was faithful and obedient. Then came waywardness, neglect and disobedience. This brought severe chastening and suffering from the hand of the Lord, followed by restoration of soul. My consecration to His service was renewed from time to time. I longed to see God glorified in the salvation of souls and the liberation of the church. Several years had passed since I had found the liberty of the sons of God; and yet I had seen but few brought into the kingdom. To be sure, I was only a business man, and was *utterly averse to the idea of being a minister*, but greatly desired to serve both God and men in a quiet and unobtrusive way. The church began to lay some work upon me, but I shrank from it with a deep sense of unfitness."

Looking at this frank and full statement, what a photograph we find in it of many of the sons and daughters of God! Indeed, as some have now read it, they have said silently, if not audibly, "That's my experience exactly." They "run well for a season," as he did, but then like him they grew "careless, wayward, neglectful

and disobedient." They suffer, therefore, the chastenings of the Lord; they are not utterly cut off; not wholly backslidden; they have not sinned unto death; they find yet in Christ their sacrifice for sins. But they are rebuked and judged of the Lord; some by the withdrawal of the comforts of His grace, others by the removal of the comforts of His providence, and many by deprivations, both in the realm of grace and in that of Providence. But they repent, they renew their vows, they revive their zeal, they take another start. Yet they are unfruitful in the knowledge of God, at least comparatively so. They have no stars for their crowns of rejoicing. They are gathering no sheaves for the great harvest day. They are sensible of buried talents. They shirk responsibilities. They miss opportunities. They have a growing sense of ill-adjustment to God within and to His providential dealings without. The coming of their Lord loses much of the attractiveness with which it should be anticipated by God's children, for they fear He will not find them faithful stewards, giving his household meat in due season.

If these defects and difficulties of Christian life, so general and so serious, could be mastered and corrected at all, by natural means, or by ordinary Christian growth, we think it quite probable that they would have been so disposed of in the case of David Updegraff. We are prone, sometimes, to charge them to the fickleness of youth; but he was a man of mature years, and "settled in life." We think that all they need is strength of character to hold on their way; but he was a man of unusual physical, mental and moral force, with an indomitable will. Many believe that the Christian will outgrow these things and become established; but alas! alas!

these things outgrow him oftentimes, and he becomes established in his besetments and in his habits of failing and falling, and what is quite as bad, in pessimistic views as to the probability of ever doing better. No. As David Updegraff's life and experience have demonstrated that spiritual life is not begun by a natural generation, so have his experience and life demonstrated that spiritual life is not perfected in its satisfactions or in its equipments by natural strength nor by laws of natural life applied to spiritual growth. It is true in this as in other things that it is "not by might, nor by power, but by my Spirit, saith the Lord."

CHAPTER IV.

HIS ENTIRE SANCTIFICATION.

“And he called the name of the place Peniel, for I have seen God face to face, and my life is preserved.”—GEN. 32: 30.

THIS is the most momentous thing we have to record in connection with David B. Updegraff. Not because of remarkable attendant phenomena, but because of its subjective results in his own character, and its relative bearings upon his work and ministry. It is safe to affirm that the world and the church at large would never have known him but for this mighty work of grace. It is quite certain that many men and women of marked talents and ability are never known and used for lack of the Baptism with the Holy Ghost. Their talents are buried in napkins; and many of them come to entertain hard thoughts about their Master, as did the wicked and slothful servant. True, his natural force of character might have won him distinction in lines of business, or ways of the world. True, too, that the first work of grace had begun to draw out his heart in affectionate desire and in loving efforts to be, in some way, a blessing to those around him. But David Updegraff, the preacher, pastor, evangelist, champion of religious liberty, religious author and editor, was not born until that memorable night when he passed over into the Canaan of Perfect Love.

In a sense not intended by the original, his case demonstrated that there were "giants in that land." Certain it is that there were battles of the Lord which he fought—a valiant, aggressive warfare, in which he had never enlisted, nor could ever have waged a successful fight, until he received the power of the Holy Ghost coming upon him.

We are disposed to linger here because of the importance of this matter, as it affects thousands of Christians all around us, and indeed, the general type of the Christianity of our times. It will be found in David Updegraff's history that a man can have the average experience of converted men, and yet be a cipher (comparatively, at least) in God's work, without the blessing of entire sanctification; though evidently meant and called of God to do a great Providential work.

It is safe to believe that few Christians find their true calling until they have found this great blessing, and that many live misspent lives for lack of it.

It is to be remembered, too, that *the type* of the Christian work to which this man of God devoted himself was entirely above and beyond that which engages the zeal of many of our most active Christians. No doubt much that is built on Christ these days, is of the nature of "wood, and hay, and stubble"—not wrong or useless things, but things which will, nevertheless, not stand fire, and are not calculated for eternal endurance. But he gave himself and all his ransomed powers to the "gold and silver and precious stones." He was not diverted to the material, civil or physical aspects of Christian work. The work of actual salvation, and of spiritual upbuilding monopolized his head and heart and hand.

3 What is to be distinctly noted is, that in seeking this

blessing, it was not the objective, but the subjective, which engaged his attention. That is, he sought not with reference to public work or enduement for service, but with reference, solely, to personal experience and state of heart. This is of great interest, since it furnishes us an instance of sanctification sought for its own sake. Holiness wanted because God is holy, and not because holiness would make him great or wise or mighty.

Much that is emphasized by many as the sole or main feature of the promised baptism with the Holy Ghost, is at best meant to be only secondary; often it is only incidental. But David Updegraff was under conviction for the thing itself, and for the very heart of it, at that. Cloven tongues as of fire, rushing mighty winds, etc., were of no account to him, save only as he came the better to interpret and apply their symbolic meaning. Gifts of tongues, or knowledge, or healing, or miracle working, were not what he followed after, but that Charity which embraces all the graces and completes the symmetry of Christian character and experience. Men now, as in Paul's time, make the mistake of preferring gifts to grace. They seek the showy before the saving. They imagine that God is more concerned in what they are to do for Him than what they are to be. Sanctification deals first with being, rather than doing.

We hear now his own testimony.

“ I determined to have a meeting where the Lord should have right of way, and the practical work of soul saving be done. Accordingly, my house was opened to all who would come to evening meetings, during our yearly meeting week in 1869. Our parlors were filled with earnest people, and without were those who were watching and waiting to see whereunto this would grow. The Script-

ures were read, prayers offered, hymns were sung, testimonies were given and souls were blessed. But it was all unusual and quite irregular in those days. We had live meetings, and living things are always irregular, while dead things *never* are. I began to learn what real loyalty to God was to cost, and that if really led by the Spirit of God, according to His word, reproaches and other like blessings that Jesus had promised, would become a *reality*.

“In conducting a few of these meetings, I learned a great deal of myself. I was somewhat troubled by the people and the circumstances around me, but I discovered one ‘old man’ who gave me more trouble than all the others, and he was *within* me. ‘His deeds’ had been put off, and truly there was ‘no condemnation,’ but whenever I ‘would do good,’ he was present with me. His omnipresence was something wonderful to my opening eyes. And he was there, to ‘war against the law of sin.’ If he succeeded, even partially, I was humbled and grieved, and if he did not succeed, I was in distress with fear lest he might. Some special incidents were greatly blessed to me. I began to see quite clearly, that the ‘law was weak through the flesh.’ I hated pride, ambition, evil tempers and vain thoughts, but I *had* them and they were a part of me. They were not acts to be repented of and forgiven at all, but dispositions lying behind the acts and prompting thereto, natural to the ‘old man’ and inseparable from his presence in my being.

“I began to cry to God to ‘cast him out.’ As I did this, there came a great ‘hunger and thirst after righteousness,’ that I might be ‘filled with all the fullness of God.’ My new nature speedily developed wonderful aptitude for ‘holiness.’ I longed for a ‘clean heart and a

right spirit,' and this yearning increased until one memorable evening, after the close of the series of meetings referred to, when a few of us met at my sister's for prayer and conference. Up to this time I had never heard a straight sermon on holiness, nor read a treatise upon it, nor seen any one who claimed the experience for himself. It had never occurred to me that I had not received the Holy Ghost since I believed. Knowing as much of the work of the blessed Spirit upon my heart as I undoubtedly had, I supposed, as a matter of course, that I had been 'baptized with the Holy Ghost and with fire.' His creative work in regeneration, and His destructive work in sanctification, are distinctions of great importancé, but not clearly seen by me at that time. And I might have answered much as the Ephesians answered Paul in Acts 19: 2, had I been asked the same question. I had not even heard of such an experience. But there was present with us a brother who had heard that grand and dauntless herald of the cross, John S. Inskip, and his noble band of compeers at Round Lake. And he earnestly told us of their wonderful meetings, and preaching of consecration and holiness. It was only a spark of God's fire that was needed to kindle into a flame the sacrifice that was placed upon His altar. As I went upon my knees, it was with the resolute purpose of 'presenting my body a living sacrifice to God,' and of proving His word that the 'altar sanctifieth the gift.' But I speedily found myself in the midst of a severe conflict. There passed quickly and clearly before me every obstacle to entire consecration, and 'a life hid with Christ in God.' How the 'old man' plead for his life! The misapprehensions, suspicions, sneers and revilings of carnal professors were all pictured before me, and they were not exaggerations,

either Selfishness, pride and prejudice all rose in rebellion, and did their utmost. But I could not, would not draw back. Every 'vile affection' was resolutely nailed to the cross. Denominational standing, family, business, reputation, friends, time, talent and earthly store, were quickly and irrevocably committed to the sovereign control and disposal of my Almighty Savior. It came to be easy to trust Him, and I had no sooner reckoned myself 'dead indeed unto sin and alive unto God,' than the 'Holy Ghost fell upon me,' just as I supposed He did 'at the beginning.'

"Instantly I felt the melting and refining fire of God permeate my whole being. Conflict was a thing of the past. I had entered into 'rest.' I was nothing and nobody, and was glad that it was settled that way. It was a luxury to get rid of ambitions. The glory of the Lord shone round about me, and for a little season, I was 'lost in wonder, love and praise.' I was deeply conscious of the presence of God within me, and of His sanctifying work. Nothing seemed so sweet as His will, His law written in the heart after the chaff had been burned out. It was no effort to realize that I loved the Lord with all my heart, and mind and strength, and my neighbor as myself. My calmness and absolute repose in God was a wonder to me. But I cannot describe it all. It was a 'weight of glory.'

'O matchless bliss of perfect love,
It lifts me up to things above.'"

We shall here take the liberty of analyzing this experience for the benefit of our readers.

We notice, first, the *circumstances* under which he felt this deep conviction. 'Twas "In conducting a few of these meetings." These were meetings, let it be remem-

bered, improvised by himself and designed to "let the Lord have right of way that the practical work of soul-saving should be done." They were held at his own house, and we infer from some of the foregoing remarks, at the cost of some disapproval from those who esteemed everything that was alive to be irregular and unallowable. He evidently, then, was neither unconverted nor back-slidden. The fire of Christian love was burning in his bones and making its own vent.

He is enabled to locate his trouble. What a mercy it is when one is enabled to do this. I learned a great deal of myself. I was somewhat troubled by the people and circumstances round me, but I discovered an 'old man' who gave me more trouble than all the others, and he was within me." This is CONVICTION OF INBRED SIN. And how clearly defined the type of his conviction was. He adds, "His deeds had been put off, and truly there was no condemnation, but whenever I would do good he was present with me; His omnipresence was something wonderful to my opening eyes."

Prayer for purity follows. "I began to cry to God to cast him out." The Jew's departing wail was, "O wretched man that I am, who shall deliver me from this body of death?" But one moved by Christian faith has more hope and cries out in strong desire:

"Break off the yoke of inbred sin
And fully set my spirit free;
I cannot rest till pure within,
Till I am wholly lost in thee."

No accurate definition of his case. "It had never occurred to me that I had not received the Holy Ghost since I believed. His creative work in regeneration, and His destructive work in sanctification are distinctions of

great importance, but not clearly seen by me at that time." We should remember this in dealing with other souls. Distinctions which are very clear to us now were not always so, and they may not be so to many who are seeking this grace. Nor is this clear definition of things in their minds and on their tongues, to be exacted as a condition of their receiving the grace. Doubtless it may greatly aid them; but no doubt, too, that many cross over into the land before they have mastered its geography.

Providential help supplied. The same sovereign love that sent Philip to minister light to the inquiring eunuch, will never let any seeking soul perish for lack of help. An Ananias must go to Saul of Tarsus, "for behold he prayeth." Cornelius shall learn from Peter what he shall do, for his prayers and his alms have come up as a memorial before God. So this earnest man, whose heart has been uncovered by the search light of the Spirit and who is now crying to be "washed and made whiter than snow," is not forsaken. "There was present with us a brother who had heard that grand and dauntless herald of the cross, John S. Inskip. He earnestly told us of their wonderful meetings and preaching of consecration and holiness. It was only a spark of God's fire that was needed to kindle into a flame the sacrifice that was placed upon His altar." We pause to remark that there is a certain incompleteness and measure of imperfection in all human helps on matters of salvation and spiritual life. We have sometimes wished that this were not so, and that we ourselves might be able to perfectly present the truth and adapt it to needy souls. But we feel otherwise now. We believe that God means to employ men as a scaffolding only in building up the temple of Holiness in other men's hearts. He is jealous of His own glory as their

personal Savior; and jealous, too, of their faith, that it should stand in the power of God alone and not at all in the wisdom of man; that "Christ may be all and in all." We have heard Bro. Updegraff speak of this man, that he was neither a preacher nor yet quite a witness of this great salvation, but only a carrier of the news of what others were doing and saying and believing and receiving. An imperfect help in himself, but a sufficient help to give directness and intensity to David's prayer.

"*I went upon my knees.*" Remember, beloved, he had never heard a sermon on Holiness in his life, and yet, with the conviction of his own heart, and the message of a passing friend, he hurries to the Lord to complete "the great transaction." He adds: "It was with the resolute purpose of presenting my body a living sacrifice to God, and of proving His word, that the altar sanctifieth the gift."

Now it is evident that the mental assent and consent to these things which some persons think is Consecration, and which they say they "do over and over again," is quite a shallow thing compared with what David Updegraff passed through on this eventful night. Hear again what he says about it: "*I speedily found myself in the midst of a severe conflict.*" There passed quickly and clearly before me every obstacle to entire consecration. How the 'old man' plead for his life. The misapprehension, suspicion, sneers and revilings of carnal professors were all pictured before me. Selfishness, pride and prejudice all rose in rebellion and did their utmost. But I could not, would not draw back. Every 'vile affection' was resolutely nailed to the cross. Denominational standing, family, business, reputation, friends, time, talents and earthly store were quickly and irrevocably committed to the sov-

ereign control of my Almighty Savior." This ends his consecration, which is the *human* side of sanctification; but *only* the human side. We reason that none but Christians are capable of it. We conclude, both from the language of Scripture and from the testimony of those who have presented their bodies in entreaty thus, that it means "sacrifice"—a sacrifice that is felt at the time and tested in time to come. This sacrifice is felt in proportion to the ardor of the self life before the surrender is made, and in proportion to the ardor of the spiritual life after it is made. Paul "*counted* all things loss" and then went on to *suffer* the loss of all things. Yet he esteemed them as refuse in comparison with the prize which he sought. Consecration thus furnishes no ground for self-complacency. It "is our reasonable service." Obedience to the command and spirit of consecration, however, brings the soul to a place where *difficulties in the way of sanctifying faith are removed*. He says: "It came to be easy to trust Him and I had no sooner reckoned myself "dead indeed unto sin and alive unto God," than the Holy Ghost fell upon me."

And now he describes the experience which followed: "Instantly I felt the melting and refining fire of God permeate my whole being. Conflict was a thing of the past. I had entered into rest. I was nothing and nobody, and glad it was settled that way." For a little season I was 'lost in wonder, love and praise.'"

"Nothing seemed so sweet as His law." "It was no effort to realize that I loved the Lord with all my heart and mind and strength, and my neighbor as myself." We note a few points of this experience. It was *instantaneous*; "instantly" is the word he uses. It inaugurated an end of the struggles of the wilderness; "Conflict

was a thing of the past." It was subject of consciousness, both as to the presence of God and as to the work in himself. It was not only an emotion, but an experience of *righteousness*; "nothing so sweet as His law." After all this, it was still *indescribable*. "It was a weight of glory."

He at once felt the obligation of TESTIMONY. As it is written, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me." Those who advocate the retention of such an experience in silence only, and the withholding of personal testimony to it, are either ignorant or forgetful of underlying principles and laws of grace in general, and of this grace in particular. For "with the heart man believeth unto righteousness and *with the mouth confession is made unto salvation*." The confession of the mouth is as necessary in its order as the faith of the heart. Moreover, one must violate laws of nature as well as laws of grace, thus to check or choke the outpouring of his soul's gratitude and joy; for "for out of the abundance of the heart the mouth speaketh."

David Updegraff's feeling was that of an inability to conceal it. He could not but speak the things which he had seen and heard revealed and spoken to his soul. He says: "When I rose from my knees I was constrained to speak of what God had wrought, the best I knew how. The people looked so different. I had new eyes. I felt so different that I examined myself to see if I was the same person. When the next day I rode out upon my farm, I felt that every acre belonged to God, and that I was only a tenant at will. The hills and fields and flocks and trees were all more beautiful as they clapped their hands in praise to God."

The reader is now asking, perhaps, "Did it *last?*" Many, indeed, who do not doubt God's ability and willingness to sanctify, nevertheless, hesitate to be sanctified, lest they might not be able to "keep it" and "hold out." They think they could trust God's present power, but fear to venture out upon His *preserving grace*. For, to be "sanctified wholly" is one thing, and to be "preserved blameless" is another. The one is conditioned upon an *act* of faith, the other upon a *habit* of faith. The one is the direct and immediate work of the Spirit's baptism, the other is the continued faithfulness of the Indwelling Comforter. None can live upon a past experience, not even an experience so bright and clear as this of David Updegraff's. He never depended upon that blessing for his present salvation. It is no more lawful to idolize an experience than to worship a god of stone. Christian life is not sustained either by recollection or by anticipation, but by faith: "The just shall live by faith."

He says upon this point: "The special experience just related is now twenty-three years in the past, and might be a dead and forgotten thing, but *moment by moment the blood has cleansed, and the Spirit has indwelt, in answer to a perpetuated faith and obedience to God.*" "During all these years the mode of my life, which was inaugurated in that hour, when I received the baptism with the Holy Ghost, has been *totally different from that which preceded it.* It began a new era in my Christian life. I have had abundant time and occasion to scrutinize the reality and nature of the work *wrought then and perpetuated ever since.* I have often had such a sense of my own unworthiness and human imperfections as to be well-nigh overwhelmed. But then I had settled it that Jesus was my worthiness, and as to *human or legal* perfection,

the Psalmist had seen the end of that long ago. In and of myself, I am neither holier nor stronger than before. What I am, I am by the grace of God. What I do, I do through Christ strengthening me."

In closing this chapter, we would remark that, if history furnished no parallels, and if Scripture gave us no precedents of such an epochal experience as this, we might be tempted to class it with the extraordinary gifts and qualifications with which God sometimes endows those whom He would set apart as chosen vessels for some special work. That is, we would list it with the prophetic gifts of the Old Dispensation, rather than as the supreme and universal grace of the New, intended for all believers. But the Spirit of God reveals the need of such a visitation in the life and experience of every truly converted person. The promises of the Gospel offer it to *all such*, while nowhere presenting it to others. More are consenting now to "tarry at Jerusalem," in order to obtain this promise of the Father; and under such leaders as David Updegraff came to be, this great privilege of the church is being emphasized and restored. Praise the name of the Lord!

CHAPTER V.

A GENUINE QUAKER.

“So worship I the God of my fathers.”—ACTS 24: 14.

PERHAPS, before we go farther, in studying the life and character of this man of God, it will be well for us to remind our readers that, notwithstanding the broad catholicity of his character and ministry, David Updegraff was preëminently and persistently a most loyal and representative Quaker.

By representative, we do not mean just at this time to allude to the high respect with which his own meeting honored him for so many years. He was representative in a higher sense than office and position always indicate. His character and conduct and course in public, social and private life were a living exposition of what true Quakerism is. And his fidelity to the church of his forefathers (and that from choice, rather than from any kind of necessity), may be taken as evidence of the high esteem in which he held that Society.

The Friends' (or Quaker) church would be unparalleled in the history of denominations if it were without deficiency or defect in its constitution, or without any marks of degeneration in its condition. No man was keener to discover these defects nor to detect these evidences of decline, and perhaps no man's spirit, mind and

ministry could more effectually reprove these things than did his. Mark: We say the tone of his spirit, the Christliness of his mind, and the type of his ministry reprovèd them; for we have rarely heard him in public refer to them. A sense of loving loyalty to his own church, like one feels for his own family, withheld him from publishing her faults. But he insisted that he was none other than a genuine GEORGE FOX QUAKER. And when the opinion was advanced that his aggressive, evangelical zeal, his freedom of conscience accorded to every man, with respect to the ordinances and other things, his zeal in preaching and promoting Holiness, fitted him better for the Methodist or some other church he would repudiate it with warmth, and show, by reference to the standards of his church that he held no other doctrine upon these things than that maintained and defended by Fox and Penn and Barclay and others.

But his life in these particulars was in such bold contrast with what had marked many individual Friends and many Societies then (and some even yet) that it justly and keenly reprovèd them, so that in some quarters he was an *unacceptable* Friend, even as his Master was an unacceptable Jew. Some of us, who had been reared in proximity to a fossilized and somewhat disintegrated Quakerism, would never have known what the real, living thing was, had it not been for the life and work of David Updegraff. Wherever he has been and has worked (together with a few other blessed men and women of like spirit) we find the Friends' church to be different from what it is in places that barred the door upon this humble but mighty servant of God. Different in that their traditions and usages do not obtain an authority quite so proximate to that which belongs to the word of God. Different in

that their primitive liberty of speech and conscience is less hampered by ecclesiastical edicts, declarations or anything resembling dogmatic creeds. Different in that exclusiveness has given way to evangelism; and where they once seemed to be solicitous only for their own protection and preservation, they are now zealous and active for others' salvation. Different in that their abstinence from singing (which history shows began as a necessary guard against exposure of their place of meeting when they were under persecution) has given way to the singing of Psalms and hymns and spiritual songs, as the Bible enjoins. Different, too, in that their prejudice against an "hireling ministry" and a pastoral oversight has so far yielded, that men called to this work are in some places receiving a measurable support to aid them in giving themselves wholly to it.

In fact, the contrast between Friends where David has been, and those which neither he nor his influence has yet reached—and we mean only the orthodox Friends—is so marked and so sharply drawn, that one not at all conversant with their history might imagine they were different sects. But the truth is, that close and unbiased study will show that David Updegraff was nothing but a Quaker (in a denominational sense) excepting only that he was a Quaker ablaze with the same fiery baptism with the Holy Ghost which characterized the Friends in the days of their persecution, but which is lacking in many of them in the days of their persecuting.

We might remark that a common conception of what Quakerism is, might be stated thus: The Quakers are a people of plain language and attire, of prudent and long lives, who believe in Jesus and the Atonement, but discard the sacraments of Baptism and the Lord's Supper,

and who regard the inner light as their guide, recommend meditation and silence as cardinal means of grace, and who only speak or act in public worship, as the Spirit moves them. This, we say, is a common, and, we suppose, quite excusable, though not, it may be, an accurate or complete description of the Friends. But to aid the readers to a more accurate and quite just view of the people called Quakers, we shall take a moment to glance at the condition of the Friends' church when David began his revival work within its borders, and at a few of the historical steps leading up thereto.

Two things especially characterize the teachings of George Fox and the early Friends. They were (1). The immediate operation of the Holy Spirit upon the human heart as an enlightener, awakener, reprover and, when yielded to, a converter; and (2), the entire sanctification of the believer through faith in Jesus Christ. And what they taught as a doctrine, they also claimed as an experience. George Fox did not hesitate to assert that he was sanctified, because Christ his Savior had taken away his sin; and Robert Barclay, in his apology for the Quakers, assures us that Christ's baptism with the Holy Ghost and fire burns up the unrighteous nature. A number of expressions have descended from early times as a stereotyped phraseology. Warnings against "creaturely activities" and invitations to get into the "silence of all flesh" were frequent in the sermons of Friends. These expressions, in their origin no doubt, had reference to real deadness to sin; but when the experience of deadness to sin had become a thing of the past, the expression still survived, the formality and ecclesiasticism too often accompanied them. The forms and the peculiarities were still cherished when the life had departed. Hence the church of the

Friends, during the second century of its existence, contained, together with many excellent and spiritually-minded men and women a large percentage also, of formal professors—many of them zealous for the traditions of their denomination, but with very little spiritual life or discernment.

This condition of things made it easy for the enemy of all good to sow the tares of heresy amongst the good seed of the Kingdom. In 1827 and 1828, a large secession, led by Elias Hicks, swept away from the ranks of the church quite one-third of its membership. Hicksism denied the Atonement, exalted the inner light to such an extent as to greatly undervalue the authority and inspiration of the Holy Scriptures, and in numerous other particulars was at variance with sound and orthodox Quakerism. The difference was vital, and separation was the only remedy.

After this defection, orthodox Friends were more diligent than the church as a whole had previously been in the perusal of the Scriptures. Many came to see clearly the way of salvation, and to proclaim it. But for thirty years after the Hicksite separation, there was no marked evangelistic effort made by the church, either for gathering in the unsaved at home, or for spreading the Gospel in foreign and heathen lands. Much formality and traditionalism still existed among Friends, and these took active form in numerous separations during this period, and the setting up of numerous organizations known technically as "smaller bodies" of Friends. The first occurred in New England Yearly Meeting, and was called, after its leader, the Wilburite Separation. A much larger secession occurred in Ohio Yearly Meeting. Smaller bodies were organized also in Iowa, Kansas, Indiana, New York and Canada. The grounds upon which these se-

cessions occurred need not be entered into here. Suffice it that the "smaller bodies" were composed of conservative Friends, who held fast to the traditions of the elders and regarded everything new as an innovation. Hence they were opposed to singing and reading the Bible in meetings for worship, and stood quite aloof from all revival and missionary work, as savoring too much of "creaturely activity."

It was not far from the middle of the present century when God began graciously to pour out His Spirit upon the true evangelical Friends' church. It was somewhere in the fifties that John Henry Douglas, a young man not yet out of his teens, who had started from his father's house as a prodigal, was overtaken by a terrible storm at sea, and soundly converted on the deck of the ship; and at the first opportunity to land, left the vessel and returned home, when he began at once to preach the Gospel, and has been at it ever since. "*Serus in cœlum redeat*"—which my reader may translate, "Long may he live."

Through the instrumentality of this gifted leader alone thousands of souls have been brought into the Kingdom.

Between 1860 and 1869 a number of special revivals occurred in different localities in the Friends' church. One of the first was at Bangor, Iowa. Another was at Walnut Ridge, Indiana, where many souls were saved, although, possibly in part because the church did not know how to deal with a genuine revival, a few of the converts were led a little too far towards a spirit of fanaticism; and still another of remarkable power and extent at Richmond, Indiana.

It will be seen from this hasty sketch that the church was already, in a considerable measure, prepared for the labors of David B. Updegraff, who was baptized with the

Holy Spirit, sanctified wholly, made perfect in love, called to the ministry, and entered upon it, all in the year 1869. For the next twenty-five years he was indisputably the most prominent and "conspicuous figure in the history of American Quakerism." His career was a marvelous one. His liberty in the Gospel was complete. His labors were "more abundant." He had a perfect passion for souls. No man loved wife or children or home more than he, yet for a quarter of a century it may be safely said he spent more of his time away from home than at home. Whether in large assemblies or small, or in families or with individuals, it was ever his meat and drink to be winning souls to Christ; and in a single year, soon after his ministry began, he saw three thousand souls converted.

Day and night, often to the neglect of needed repose, he was on the alert for the conversion of sinners and the sanctification of believers. He would talk to a conductor, or a brakeman, or a sleeping-car porter, about his soul. He walked down Market street, in Philadelphia, and began a conversation with a fish-woman, and in two or three minutes both were melted into tears. He would go into Friends' homes and get parents and children on their knees, and induce them to pray vocally to God. Many conversions of children occurred in those early days of his ministry, not only in the West, but in the East. He claimed and practiced the right to sing and to induce others to sing in meetings for worship. He read the Bible habitually in public gatherings. He first introduced the altar for prayer into Friends' revival and other meetings, and its use was fraught with blessings to thousands. Under the leadings of the Spirit he called on people by name and asked them to testify or pray. He was full of the Spirit, and out of him there flowed rivers of living

water. Hundreds of dead, barren churches were enlivened and refreshed by this living water. I consider it entirely safe to say that he did more to revive the formal professors of the Friend's church than any one individual had done since George Fox went to heaven, two hundred years before him.

But all this was very irregular, and formality and ecclesiasticism are extremely hostile to all irregularity. So is death, which is eminently regular. David was performing "the priestly service of a true Levite, who is bearing the ark of God some paces in advance of the rank and file of the slow marching church, that has much of its inheritance on the wilderness side of Jordan." Many of his best friends were unable to keep up with him, and many "wondered whereunto this would grow." By conservative Friends he was more and more regarded as a dangerous innovator. But he was always cheerful and happy and loving, and he kept right on with his work among the Friends. He did both his own church and many others besides a service similar to that which Paul did when he demonstrated that "he is not a Jew which is one outwardly." For he did much to revive genuine Quakerism, so that not only do many true Friends know the power and grace which the earlier Quakers experienced, witnessed and manifested; but many who are not Friends have gained a different and much better impression of that venerable Society than they had previously had.

Here is how it struck a person not a Friend, but who had been brought up in Philadelphia, and had had occasion in later years to visit and for a time mingle somewhat with Friends in Ohio, where the impress of David Updegraff's ministry is so clearly seen:

"One brought up about Philadelphia must get his gen-

eral ideas of the Quakers remodeled, in order to rightly appreciate them, and to enable him to identify these spiritually-minded, Bible-using, evangelical, aggressive, song-loving people as belonging to the same family. For, in addition to the prudence, thrift, good citizenship, and longevity, which our childhood's observations taught us to venerate in these people, we find that the Society of Friends is, by practical exhibition, proven capable of vital piety, of aggressive evangelism, of broad views in matters of expediency, and of self-propagation by Christian rather than natural generation. So I take this occasion of apologizing to them, that I ever, for a moment, did them the injustice of supposing that their religion consisted mainly in their exclusiveness, or their clothes, or their grammar, or their traditions, or their usages. This, I perceive, is a fossil bearing the Quaker label, which I examined in my youth. And I am rejoiced to find that vital orthodoxy, that Christian holiness, that practical evangelism, that Holy Ghost piety, may be found in the Quakerism of to-day, as it was in the days of Fox, and that the revival of their original position of tolerance is making way for the consciences of those among them who believe, with the rest of us, that the ordinances of the church have at least a divinely designed objective end for Christians of all ages and of all stages."

We shall reserve fuller notice of his baptism and of his position on that subject for a succeeding chapter. We wish to note here an additional point or two which his ministry has more clearly defined.

First. That the "inner light" of natural conscience is not to be confounded with the gracious illuminations of the Holy Spirit.

Second. That the Holy Spirit has usually to wait

longer for men than men have to wait for Him. When one is *ready* to move, the Holy Ghost is ready to lead him.

Third. While deadness to the world is, of course, deadness to its fashions and vanities, that, nevertheless, no particular garb is conclusive evidence of spirituality in the inner man. Spiritual life is more likely to find outward expression in modesty, quietness, naturalness, and individual taste and judgment than in any prescribed uniform. He was, in every way, an exponent and an example of true Friends' principles, freed from barnacles and fungus growths, which have sometimes been mistaken for the principles themselves.

CHAPTER VI.

A FULL-LENGTH PORTRAIT OF THIS MINISTER OF RIGHTEOUSNESS.

I N entering more analytically upon the diversified ministerial gifts and labors of this man of God, we wish to introduce the words of J. Henry Douglas, an eminent and divinely-honored minister in the Society of Friends, with whom David worked extensively in the promotion of revivals in that church in the early years of his ministry. Here is Brother Douglas' tribute to his friend and colaborer:

"I can say of him as was said of Fox: 'He was, indeed, a heavenly-minded man. Zealous for the name of the Lord, and preferred the honor of God before all things. He was valiant for the truth, bold in asserting it, unwearying in labors in it, steady in his testimony to it, immovable as a rock. Deep he was in divine knowledge, clear in opening heavenly things, plain and powerful in preaching, fervent in prayer. He was richly endowed with heavenly wisdom, quick in discerning, sound in judgment, able and ready in giving, discreet in keeping counsel, a lover of righteousness, an encourager of virtue, justice, temperance, meekness, purity, chastity, modesty, humility, charity, and self-denial, both in word and in example. Graceful he was in coun-

tenance, manly in personage, remarkable in gesture, courteous in conversation, instructive in discourse, free from affectation in speech or carriage. A severe reprov-er of hard and obstinate sinners, especially of the self-righteous. A mild and gentle admonisher of such as were tender and sensible of their failings, never resenting personal wrongs, easy to forgive injuries, but zealously earnest where the honor of God, the prosperity of the truth and the peace of the church were concerned. Very tender, compassionate and pitiful, he was to all that were under any sort of affliction, full of a brother's love, full of a father's care.'"

From this description of the man and minister it will be seen how fully he obeyed Paul's injunction to Titus: "In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity. Sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." David Updegraff not only advertised, but he also sampled the merchandise of Christ which he would have all men buy without money and without price. We can write or find no better or truer general description of his character and spirit than that we have just given from the loving, faithful pen of John Henry Douglas.

We will now endeavor to present him to our readers in the varied views of Preacher, Pastor, Evangelist, Holiness Standard-Bearer, Author, and Editor. These make up a general outline of his ministry, and, with a brief statement of his views upon subjects of general and special interest, will, we trust, give the reader a fair, if not a complete, idea of this mighty man of God.

Fannie Crosby, the poetess, was at the Pentecostal gath-

ering at Mountain Lake Park, in 1893, and there for the first time met Brother Updegraff. She was hungry for the rich things of the Kingdom, and hence became drawn to the sermons and exhortations of Brother Updegraff, from which she received much spiritual help. As an evidence of her appreciation of the services of Brother Updegraff, she penned the following lines before leaving the Park :

Gathering sheaves with a tireless hand,
 Gathering sheaves at the Lord's command,
 Looking to Him for the power divine,
 O, what a glorious work is thine !
 Gathering sheaves in the morn's bright ray,
 Bearing thy toil in the heat of the day,
 Lifting full many a broken vine,
 O, what a labor of love is thine !

Love is thy watchword and still shall be,
 Love on thy banner inscribed I see,
 Love is the key-note of every song,
 How, like a river, it flows along !
 Brother, the words from thy lips that fall,
 Tenderly echo the Savior's call,
 Thou art inspired by His voice divine.
 O, what a labor for souls is thine !

Yonder thy home and thy mansion fair,
 Yonder the crown thou shalt win and wear ;
 Beautiful stars in that crown will shine,
 O, what a meeting will soon be thine !
 Meeting with friends who have gone before,
 Waiting for thee on the Eden shore,
 Meeting where trials and storms shall cease,
 Meeting with Jesus, the Prince of Peace.

—FANNY J. CROSBY.

CHAPTER VII.

THE PREACHER.

“They were all filled with the Holy Ghost and began to speak as the Spirit gave them utterance.”—ACTS 2: 4.

WE just left him on the witness stand; we shall find him now pleading as well as witnessing. Some men seem to have been born to preach, others seem to have been manufactured for that purpose; but *David Updegraff was, by the call and commission of God, in connection with the baptism with the Holy Ghost, made an able minister of the New Testament.* Whether that godly mother had in his infant consecration asked the Father to make of him a herald of good tidings, we cannot tell. Whether “prophecies had gone on before him” from that remarkable grandmother, none now can say. Or whether, in his early, restless, ambitious youth and manhood, he had been haunted with the echo of the command, “Go, preach,” he has not told us. Nor did his earliest religious life bring out the spiritual gifts with which he became so renowned and so fruitful in his after ministry in the power of the Spirit.

One thing, however, should be noted in this connection, that is, that even prior to his entire sanctification he could not be content without exerting some efforts for the salvation and spiritual help of others. Thus he

was improvising social meetings for prayer in his own home, and attending them and assisting at the homes of others, before any thought of preaching seemed to cross his own mind, or the minds of others concerning him. He simply flamed with a passion for souls. And this passion, we might remark, while it is the needed temper of every true minister's soul, is also the pulsation of Christly love which is meant to make every true Christian a minister.

However, the Sabbath following David Updegraff's baptism with the Holy Ghost recorded an epoch in his service for others as marked as that baptism effected in his own personal salvation. No man has more mightily and jealously than he taught and proven that the baptism with the Spirit is meant to accomplish something more radical than to endue for service. And yet, paradoxical as it may seem, no man exhibited more marked and mighty enduement as an immediate and abiding result of this baptism than he.

It was their usual First-day meeting for worship in the old Friends' meeting-house at Mount Pleasant, Ohio, where, constrained by the love of Christ, he arose to tell the simple story of what the Savior had done for him a night or two before. A holy fire burned in his heart and shone from his countenance. A new pathos and power attended his utterance. Persons then present yet live to tell us how his simple words went to their hearts. He was preaching but knew it not. God had made him both a witness and a minister. The holy oil was upon him, anointing him to preach the Gospel.

That service was the beginning of an era in his life, in the history of his church, in the revival of holiness which had already begun in the country and in the spiritual

lives of many. After some little time the church recorded him a minister. This was as it should be. Neither the schools nor the churches were meant to *make* preachers. God makes every true minister of the Gospel, and the church is simply trusted with the honor and responsibility of taking cognizance of those ministers who bear the marks of God's calls and gifts, and of helping to open fields to them and supply them credentials. David's ministry began and continued before he was recorded, and it would have continued if he had never been recorded; for a man filled with the Holy Ghost cannot keep still if he has a commission to tell the story. Nevertheless, the church's authority is of divine appointment, and is of great value and importance. And that church which, from inattentiveness to the spiritual gifts of others, neglects to credential them, or, from prejudice and bigotry, forbids them to preach, may be found at the last guilty, as a wicked and slothful servant who hid his Lord's money.

Several characteristics marked Brother Updegraff's preaching which we bring out for two reasons. (1) They account for the power and success of his ministry. (2) They are points worthy of the emulation of all ministers.

First. *He was an expository preacher.* Like Ezra, he read the word and gave the sense. Like Apollos, "he was mighty in the Scriptures." Like Timothy, he "knew these Scriptures," and "preached the word." Unlike many other preachers, he did not make the text simply a peg upon which to hang his own wares. His sermon always followed as lawfully from the exegesis as the flower follows the bud, or the fruit the flower. And his exegesis was always a faithful opening of the text of

Scripture, unwarped by Theological bias and unmuti-
lated by critical scissors. His early religious education
had familiarized him with much of the letter and some
of the spirit of the Old Testament. His later experi-
ence in salvation had brought him into the heart and
marrow of the New. While intensely spiritual in his
exposition of Scripture, he was remarkably free from a
certain figurativeness of interpretation which, with some
men, passes for spiritual teaching, but is often nothing
more than the supporting of views and creeds by a too
free use of the imagination. Upon the other hand,
Brother Updegraff was quick to discern and able to ex-
plain the symbols of the Scriptures. Some in swinging
away from the error just noted, have ignored and over-
looked God's inspired symbols, with which the Old Testa-
ment abounds; and the New Testament is not without
instances. But others, in their interpretation of symbols,
have manifestly gone too far, straining mere analogies
into service, as though they were inspired signs and
symbols. Brother Updegraff shunned both extremes,
and taught from God's object lessons without obtruding
pictures of his own into a like place in the gallery.

Second. *He was a loving preacher.* We believe the
place of the heart is prior to that of the head in the min-
istry, and so we mention this next. One could soon see
and feel that he was moved by love as he began to preach,
and that the more he preached the more his love burned,
and the more he loved, the better and more apostolic his
preaching sounded to the ear and felt to the heart, until,
ofttimes, tears would stream down his cheeks, and his
voice would tremble with sympathetic emotion, and his
very soul pour itself out in streams of living, loving
truth, on tides of heart-yearning desire for the salvation

and sanctification of those whom he addressed. It mattered not on what theme, nor to what persons he preached, all felt that he had a personal interest in them, and everyone saw that he spoke the truth in the love of it.

This burning, passionate love was sometimes shown in a manful protection of the Lord's flock by the exposure of danger and refutation of error, but more frequently in tears and tones of sympathy and helpfulness. With his staff he fought off the wolves, and with his crook he rescued the weak from peril.

Third. *He was an intelligent preacher.* We purposely say "intelligent" rather than either intellectual or scholarly. There is ground to fear that the ministry of our times has a drift towards Intellectualism, which puffs the preacher and starves the people. Scholarship, is, with many, making an impassable gulf between the pulpit and the pew. David Updegraff's mental furnishings were ample for all his providential and gracious work. A mind of unusual compass, strength and vigor; more than average educational advantages in his youth; baptized with the Spirit, "*of a sound mind,*" he gave himself to most diligent inquiry, investigation and study. His knowledge was pre-eminently Biblical, and practical. Having been a man of affairs, he had developed some judgment in business matters and accurate acquaintance with human nature. His literary studies were always critical as to matter more than as to manner. His language was free and forcible, clear and comprehensive, and yet never indicated that his chief attention was at all placed on how he said things, but on *things themselves*, and *that he said them*. He spurned much knowledge of many things, accounting that some of it was injurious, and more of it was useless to the main purpose he had in mind, of know-

ing Christ and of making others to know Him and His power to save.

Fourth. *He was an extemporaneous preacher.* A thorough digest of the Scripture in hand, and an easy brief of its logical arrangement, with, perhaps, a little forethought on helpful illustrations, for a few of the more intricate points, constituted his ordinary sermonic preparation. In some instances he would refresh his memory just before preaching from a meagre memorandum indicating these leading points and illustrations. His pulpit inspiration was threefold. He was always filled and warmed with his theme. He was always under the touch and energy of the Spirit. He always caught fresh flame from the prayers and shouts and faces of the people.

Besides these four points, Scripturalness, Heartiness, Intelligence and Readiness, which characterized his preaching, we must emphasize two others.

He was a praying preacher. Some are not. That is to say, prayerfulness is not one of their leading marks. They are talking, smoking, or maybe simply thinking preachers. David was much with God, especially in anticipation of the great privilege and responsibility of speaking and ministering in His name. Often, upon his knees, or flat on his face in importunate groans and tears and prayers, and ejaculating petition, praise and faith. He had, too, a childlike leaning upon the prayers of others. How he coveted some one to pray for him, just before he preached, who had manifest power at the throne! Like Paul in this, when he said, "Brethren pray for us that the word of God may have free course and be glorified." And in all so like the apostles who declared that they would give themselves to the word of God *and to prayer.*

He preached in confidence of the presence and power of the Holy Ghost. Observe! We say "confidence." We might have said consciousness, but then we would have had to qualify by saying "almost always," for the *sense* of the divine presence varies with the most spiritual men and ministers. For several reasons this is so, but mainly that we may "walk by faith and not by sight." In the absence of this consciousness many get no farther than a desire, a hope, a feeble trust, that the Spirit will help them, and if they afterward see some fruits then they feel sure that they have been thus helped. But this is not faith; neither is it abiding power. Brother Updegraff was consistent in this with the doctrine he so delighted to proclaim, that the "anointing which we have received *abideth*." He rose before a congregation with no more confidence that he had a voice, or a memory, or a reason, or a heart, than that he had the personal Holy Ghost abiding within him to give direction, energy and power to each and all of these, and to exercise his own direct power independently of them all as well. What a source of strength this was—and is to any man! It makes him humbly attribute his labors, like Paul, not to himself, but to the grace of God within him, working mightily. It makes him sure that, though his message is not infallible because of its human elements, it cannot, on the other hand, be a failure because of its supernatural and divine element. It enables him to differ from the scribes (ancient or modern, for they both alike lack positiveness in their declarations), and become more like Jesus, who spake as one having authority. David Updegraff has demonstrated to this generation what many have supposed belonged only to the apostolic age, that it is the privilege of the minister to be able to say; "I have

preached to you the Gospel with the Holy Ghost sent down from heaven.”

His style was versatile. The manner of his preaching was as natural and easy as its matter and spirit were supernatural and mighty. Now conversational and colloquial; now argumentative and oratorical; now serious and solemn; now playful and humorous. Weeping now, and then waking everybody up by some sally of characteristic wit. He admitted to us once that some of his moods and traits had been trials to his own sense of dignity, especially as he saw it pained the sense of propriety in some whom he dearly loved; but that he must consecrate his moods as well as his mind to the Lord, and let the Spirit play upon them as it were upon the different strings of a harp; for both Christ and humanity had need of them all.

CHAPTER VIII.

A PASTOR AND A TEACHER.

“Feed the flock of God which is among you, taking the oversight thereof.”—I PETER 5: 1.

THERE is, no doubt, until this day a diversity of gifts and of operations for ministerial work. As in Nature, so likewise in Grace, men are variously endowed. It is true that natural talents may be improved (if not multiplied) by education, exercise, and culture. And it is also true that spiritual gifts may be improved (*we think also multiplied*) by exercise and by prayer. For, are we not directed to “covet earnestly the *best* gifts;” “To *desire* spiritual gifts, but rather that we may *prophesy*?” What meaning, what force or application would these injunctions have, if the sovereignty exercised by God in bestowing these spiritual gifts to every man severally as He willed, were of such an arbitrary character as to admit of no change, no increase, either to reward fidelity, meet exigency, or to encourage prayer for such spiritual equipment for the work of God?

Men already mighty for God and gifted in His service have told us that upon reaching certain junctures in their work, where the interests of souls and the furtherance of Christ's kingdom made demand for gifts which they were conscious they did not possess, they have gone to

prayer, and God has signally answered in the bestowal of just such enduements as they needed. Instead of leaving the field or shirking duty or missing opportunity by hastily concluding that because they were not adapted they were not, therefore, called, they were constrained, rather, by the love of Christ to infer that since they were Providentially called they might, therefore, hope to be graciously equipped. And it was unto them according to their faith.

We speak these things here, while noting some of David Updegraff's preëminent qualifications for the work of the ministry, for the reason that we are too apt to simply admire without hoping to emulate the gracious accomplishments of such men. True, there is a striking individuality throughout, which could not be imitated, and which none more earnestly than he would have discouraged anybody from attempting to repeat. But these individual characteristics would have been of but little account in the work of the Master, but for the spiritual gifts with which they were enforced and embellished. And like spiritual gifts for like ends will, in like manner, enforce and embellish another individuality when the man is confronted by Providence with like opportunities and obligations. There is, after all, a *holy imitativeness*, which the Scriptures allow and enjoin. "What thou hast *heard* and *seen* in me, *do*, and the God of peace will be with you."

We might say of David that he was "a faithful steward of the *manifold* grace of God." To his own consciousness the ministry may have been a "call," but to those who heard him and were blessed through him it was manifestly a "gift." Neither to himself nor to others who might judge him did it ever assume the form

of a "profession." He was evidently a servant to whom was intrusted *more than one talent*. Indeed, as we labored side by side with him in many battles, and as we have studied him still the more since he has gone to his reward, we are persuaded that no man we have ever known, combined in his ministry more of the gifts that are enumerated in Eph. 4: 11 than did he.

The reader observes that we are carefully using the word "gift" in connection with his ministry. We would have it distinguished from "office." It will surprise many, perhaps, when we state that, strictly speaking, David Updegraff held no ministerial offices. Though hundreds of ministers and thousands of people have been blessed under his efficient and diversified ministry, yet he held and sought no ecclesiastical office. So many think the ministry inseparable from, if not identical with, a ministerial office. But the truth is that the ministering offices of the church are at best but a *most favorable position* for the functions of the ministry; and they are often but Providential appointments for church government. They are sometimes made the occasion of selfish ambition, jealousy, envy, and of the crime of lording it over God's heritage. They have a necessary place in the affairs of the kingdom, but the holding of an office is not essential to the Gospel ministry. Many are disqualified for ecclesiastical office who are efficient Gospel ministers. Upon the other hand, many have buried ministerial talents in the ambitions and cares of ecclesiastical office. The ministerial gift is a direct energy of the Holy Ghost working through and sometimes beyond the faculties of the man (or woman). A ministerial office is a creation or permission of Providence. Some of these are of divine authority; others

of divine allowance; perhaps a few of them without divine sanction.

The offices of the ministry are barred against some who, nevertheless, are endowed with ministerial gifts. For instance, the *standard of scholarship* is being raised so high for the ministry in some churches that men without much literary attainment are denied places in the Conferences, Presbyteries, and stated pastorates of those churches. But the gifts of the ministry are conditioned upon no such attainments, nor is their exercise dependent upon any such positions.

Again, women are (whether rightfully or wrongfully we will not here discuss) deprived of ministerial office in most of the churches, though they are frequently endowed with gifts for the ministry far in advance of some who thus proscribe them. They need not care. They need not agitate themselves or others about legislation in their favor. Let that come or be deferred as Providence may order. Heaven has legislated in their favor long ago, and office is not indispensable to the exercise of their gifts, though it might often be helpful.

Then, too, there are those who possess gifts for service, who are by some *physical or temporal condition*, or by something in the state of their families, of a permanent or passing nature, rendered ineligible to, or are disqualified for, offices which would otherwise be open to them. Now, if gifts were subordinate to office, these would have to bury their talents in a napkin. But the office is subordinate to the gift; and Scripture, history, and experience prove that *what is sometimes styled an irregular ministry, has been regularly in the divine order*, and is blessed of God to the building up of His spiritual house.

We have sometimes heard it whispered that "if David

Updegraff had been in another church he would certainly have been made a bishop." Quite probable; unless it requires (as we have heard it intimated) more of the politician's art to reach that position than he would have stooped to. But he has accomplished a much greater spiritual work in the churches than many bishops of our times; and he has rendered a great additional service to all ministers, who will study him, in demonstrating that *one may be a true, a diligent, and a fruitful minister of the Gospel without ever occupying so much of an office as the stated pastorate of a church.* Though he was respected and honored at his home church in Mount Pleasant, Ohio, as their foremost minister for more than a score of years, yet such were the stages of development needed to bring even that progressive and blessed people up to the official recognition of the pastoral office, that it was not until David was nearing the close of his labors on earth (and then, perhaps, at his loving suggestion, as he saw he must shortly leave them) that they took action upon the matter of regularly employing the services of a pastor.

Yet, for all these years, David *was* their true pastor, though not by office, still by a *relationship* more tender and strong than that of a brother. They always expected him to bring them a message from God when he was not absent in evangelistic labors. All looked to him for counsel in their spiritual matters and in all the affairs of life. He wept with their sorrows. He shouted with their triumphs. He buried their dead and comforted their bereaved ones. No pastor we have ever known—and we are associated with many blessed men of God who adorn this office—more fully met Paul's idea of a pastor; for he watched over them as a "father" and cared for them as a "nurse."

A living, loving man of God will find his place even when the world or the church is too slow to make it for him.

He was apt to teach. The "degrees" conferred by our colleges and worn with such satisfaction as single charms or as beaded necklaces by so many of the ministers of our times, and coveted and sought, we understand, by so many men, are all of them (so far as we can recall) meant to indicate superior knowledge *possessed* by the wearer. We know of none of these which register superior *ability* for *communicating that knowledge* to others, and particularly with reference to spiritual knowledge. And since these "degrees" tell us what the times puts a premium upon, and what men are striving after, we cannot but feel the contrast between all this and Paul's comparative estimate of the gift of knowledge and the gift of communicating it to the edifying of others. "Yet in the church I had rather speak five words with my understanding that by my voice I might teach others also, than ten thousand words in an unknown tongue." (I. Cor. 14: 19.)

David Updegraff spoke words "easy to be understood that it might be known what was spoken." All could interpret his speech. Few could misunderstand his meaning. Many went away saying: "How plain he makes everything." "I never saw that before though I have read it so often," etc. *The effect of his preaching was not to stagger us with amazement at how much he knew; but to lift us with gratitude to higher heights of knowledge for ourselves.* The apostle Paul tells us that double honor should be accorded those ministers who labor in word and in *doctrine*. And many feel that this double honor rightfully belonged to this humble child of God and servant of His people.

He was an exception to the rule that a prophet is not without honor, save in his own country. Yet it was as an **EVANGELIST** that these various gifts combined to make him the national and interdenominational preacher of such renown and of such blessing to many that he quickly came to be.

And here we must pause a moment to understand more fully, if we can, *what an evangelist is, and what is his place in the Gospel economy*. We have, we think, paved the way somewhat for this in distinguishing between the "gifts" and the "offices" of the ministry.

We scarcely think the Evangelist is meant to be a distinct *office* in the church, though it is manifestly a distinct and most gracious *gift*. The Scriptures recognize this beyond all question or doubt. We have, in the Epistle to the Ephesians, the evangelist high up in the list of gifts. In the Epistle to Timothy, the *work* of an evangelist is officially and earnestly recognized by an apostle. And in the Acts of the Apostles, the *evangelist himself* is referred to in the person of Philip. This gift has been enjoyed and exercised by many who have held no official position in the church or ministry. This work was also done by some (as in the case of Timothy) in connection with such other offices as the pastorate or episcopate. The best the church can do with evangelists is to recognize them by according them proper credentials. It can never make them, nor exterminate them; and it should never seek to circumscribe them. They are made to be on the wing. To confine them to geographical or denominational bounds, is like tying an eagle to a post, or barring an angel within prison doors. They are in this dispensation *like the prophets* in the old. *They* were not installed, as were the priests and Levites; *these* are not

necessarily ordained, as are bishops and pastors. Like the prophets, they are specially endowed of the Spirit and sent, sometimes to the heathen, but more frequently *to Israel*. And like the prophets, again, they are sometimes rejected by those to whom they are sent, and rulers of synagogues may yet bar or cast them out. We believe that they occupy, *relatively*, the same position that the prophets did, only with superior powers and privileges corresponding with the superiority of this Pentecostal dispensation, over all others.

As there were "schools of the prophets" in those days, so we think there should be "schools of evangelists" in these days. There are some such, but more are needed; and some of a *different kind*. And for such we would like to have David Updegraff as a model in the spiritual and practical study for the evangelists of our day. As such, we will present him in the next chapter.

CHAPTER IX.

A MODEL EVANGELIST.

“He gave to some . . . Evangelists.”—EPH. 4 : 11.

WE judge that there has been no age in the church's history when there have not been evangelists. But in our own times, perhaps as never before, has Christendom been blessed with this class of called and gifted workers. We say “blessed,” notwithstanding the adverse criticisms and reflections often passed upon them by the religious press and some ecclesiastical prelates. For while, no doubt, some evangelists have reproached themselves as well as the cause (as, indeed, have some pastors and a few editors and bishops), yet we are convinced that the strictures placed by some upon evangelists, and the efforts to deny them recognition, if not existence, all grow out of a misconception of the evangelist's gift and calling, or else out of prejudice, envy, groundless fear, or an inordinate desire to control.

It is charged that by the etymology of the term “the evangelist is simply a missionary, and is to be sent only to the regions beyond, without any right to minister to Christians or to established churches.” But this effort at *banishment of the evangelist by etymology* must prove futile, since the history (both Scriptural and general) of the evangelist shows that he has a mission in the

church as well as without, and since Inspiration distinctly tells us that "he gave some . . . evangelists . . . for the perfecting of the saints . . . for the edifying of the body of Christ," etc.

They charge again that the *evangelist is an irresponsible person*. But what can they mean by this, unless it be that his liberty of speech and of travel is not wholly under the control of others? Certain it is, that his character and conduct are under the surveillance of the church to which he belongs. So are his doctrinal teachings. Now, if priests or sanhedrims would seek to control or prohibit beyond these bounds of responsibility, would they not be guilty of repeating the injunctions of the council against the apostles further preaching and teaching in the name of Jesus? To whom Peter was constrained to submit, "Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye."

The evangelist is said to be *mercenary*, and out in the field for the fleece of the flock. This, probably, is true of some of them; but if it is so, it is not because they are evangelists, but because they are men—men who have not yet parted with the carnal mind, and who need, like the elders and pastors addressed by an apostle once, to be exhorted to feed the flock of God, "not for filthy lucre's sake, but of a ready mind." We sincerely wish that none but evangelists, pastors, etc., were to blame at this point.

In all of these particulars David Updegraff was a *model evangelist*. All could see who beheld him in this work, that with him it was a passion, not a profession. It was "his meat and drink to do the will of Him that sent him and to finish his work." Indeed, it seemed also to be his

rest; for he would often, after the most exhaustive labor in public, toil till the late hours of the night and early hours of the morning in private, to lead a troubled soul into the light.

Pastoral boundaries are always too narrow for a man like this. The loving fire that burned in his bosom sought vent in every direction. As doors opened to him, he entered without partiality or prejudice. Denominational loyalty did not, with him, degenerate to sectarian prejudice, and he practically "knew no man after the flesh." Where some others would fear to go, lest they might compromise themselves or their reputation, he looked at nothing but the opportunity to preach Christ and to save souls. None could ever even suspect him of sect-building, or of an ambition to create a personal following. To him the great object of his ministry was to lead every man into the liberty of Christ, and to the decision of many minor matters for himself.

Having no ecclesiastical ambition, he was notably free of those political fears which so often warp the ministry of men who think there is something higher than simply being a servant of all in preaching the Lord Jesus. Holding no office, the authority he exercised was that of love, and always in the Spirit. He was never unmindful of sinners, and felt frequently impelled to declare the wrath of God, and to warn the impenitent to flee to the Rock of Ages for safety. And many were thus warned. But like most of the more spiritual evangelists of our times, he felt he had a *special ministry to the church*. Indeed, his interpretation of Eph. 6: 12 was that by the "high" or "heavenly" places is meant the church itself. That this is the battlefield on which the "principalities and powers" of darkness are to be met and fought by the

Christian in full armor. The doctrine of Holiness and the Office Work of The Spirit became largely the subjects of his preaching, and the sanctification of believers with their consequent liberation and anointing for work the objective end to which he labored.

His personal views on a few topics (which we notice in an another chapter) never figured prominently in his public preaching. He never made the mistake of accounting their acceptance as conditional to full salvation. Neither would he magnify details. Some who claim for themselves a more radical view of holiness than others seem guilty of "tithing mint and anise and cummin," in dealing with what seem to us the laterals rather than the radicals of this blessed theme and life. Not so he. A brother minister met him on a camp-ground one day, the said minister smoking a cigar at the time. "Ah, Brother David," he said, "I know thee is about to go for my cigar." "No," promptly responded David, "If I cannot hit thee lower down than that I will not strike thee at all." The minister received the fullness of the Spirit at that meeting, and true to David's prediction, "soon shed his dead leaves without any help from him."

Sermons were never the end of his preaching, but always **SOULS**. His faith bade him expect results, and his love labored to bring them about. His after services were unique. No one can imitate them. Nor were they copied from any other man's. From the moment he made the call, or gave the invitation, until the last one had left the auditorium, all could feel that he was *burning with zeal for thorough work in individual souls*.

Ready to do anything that would help a person take an initial step, if it were only to hold up the hand or to rise, yet he was never satisfied till that step was followed by

the next and the next, and on until the man was on his knees, then praying audibly for himself, and in many cases crying aloud, and at length trusting, perhaps shouting, and at all events telling what God had done for his soul. Meanwhile, as this man of God has become absorbed in this single soul, it might seem as though the meeting would disintegrate, but no; his zeal has inspired many others in similar directions. The liberty he accords fellow-workers in meeting now tells to great advantage. The responsibility is shared by all, as he devotes himself to the needy soul. The whole place is like a busy beehive. To an onlooker, it would seem like disorder, but the blessed Spirit is brooding over the place. Light is breaking into many souls. Fire is breaking forth from many more. "Not too much singing, brethren," we hear him call at these crucial junctures. "Pray! pray! pray!" Now again, "Give way there, you who are used to praying, and let this sister, who has never opened her mouth in prayer, get her liberty. Now, sister, pray." At first it is mechanical. She scarcely does so much as open her mouth. He puts words into it. The simplest kind of words. Then, "A little louder, sister. Pray aloud if it kills you. For whoever shall *call* on the name of the Lord shall be saved." Maybe she breaks out into tears and weeps. Then his own eye moistens, his voice trembles, he weeps with her, thanks God for a baptism of tears, and again urges her to pray. Now the victory comes. Her tongue is unloosed, her face is wreathed with smiles, her soul leaps out into victory. She sings, or shouts, or takes him by the hand, grateful for an emancipation which means a new and an exuberant life to her, and blessing to many through her.

Nor were his labors of this kind limited to meetings

where he was in charge, nor indeed to meetings at all. He sees a query in the question column of a religious paper from one in bondage or some kind of darkness or perplexity. With his acute discriminativeness he diagnoses the case. With his untiring love he addresses the party a letter (though they have never met). A correspondence opens by which he is enabled to lead the soul out into a broad place of power and liberty. The result is that another evangelist is set loose, by whose labors hundreds are annually being converted to God, and many more sanctified.

And what was his compensation for these many toils? None have ever known him to stipulate a financial consideration. Many, upon the other hand, can recall instances where he not only went and labored, without temporal remuneration, but at his own charges besides. Fellow laborers can tell of times when he did not think the offerings were enough to go all around, and he quietly insisted that they should allow him only his traveling expenses, and see that the others were provided for. From a worldly standpoint, this was all at a great sacrifice to himself, too. For, though Providence had otherwise blessed him with a home and some sustenance therefor, yet the business enterprise which would have made him rich was now, for these twenty-five years, in the prime of his life, subordinated and abandoned to reserve time and strength for the exercise of the skill he would apply to the making of others rich in the things eternal. He could literally say with Paul, "What things were gain to me those I counted loss for Christ."

His course, however, in these matters, was not dictated by a traditional prejudice against what some would call an "hireling ministry." This should, we think, be

clearly understood. When neither the cause he served, nor any of the brethren whom he served were likely to suffer, he would gratefully accept any such voluntary compensation for his services, regarding it as both justified by the facts and authorized by the Scriptures. This conviction was more fully evidenced, when, in his relation to the home church, he was instrumental in the employment of other evangelists. In such instances, the brother or sister (for he heartily believed in both kinds) was sure to bear away the substantial appreciation of those dear people, who gladly accepted the teaching of Paul, brought out by their faithful David, that it was not a great matter for them to minister carnal things to those who had ministered things spiritual to them.

But David Updegraff's real compensation was much higher and greater than these things. How evident this was, as one beheld the manifold pleasures which filled his heart and beamed out of his countenance when one would humbly speak of the blessing that he had been made to them. This seemed to be pay enough. The hundreds of happy homes which would welcome him as a brother or as a father, were in fulfillment of the Savior's promise of "an hundred fold in this present time." But the real reward was yet ahead. He is enjoying its first dividends now. But they will be accruing constantly, as the seed he has sown broadcast continues to yield its multiplying harvests. For his works do follow him.

CHAPTER X.

AUTHOR AND EDITOR.

“Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance.”—II. PETER 1: 13.

THE pen has been now, for many centuries, an instrument chosen of God for the publication and preservation of His truth. In modern times it has, with its auxiliary, the printing press, become a mighty weapon both for and against the Gospel. To be able to write lucidly and strongly upon themes of Christian life and doctrine, and to be able to discern the true and the false in the writings of others, are accomplishments second only to that of preaching the Gospel itself.

David Updegraff excelled in both directions. He never wrote anything tame or trashy. He was skillful in pricking the glittering bubbles, which for awhile rise in the literary world, and which fascinate many to their own disadvantage and damage. He was a frequent contributor to the papers and magazines which have grown up as a part of the great Holiness revival in which he has been so conspicuous a figure. These contributions were marked by the following characteristics. Strict adherence to the subject in hand. Great faithfulness and skill in present-

ing doctrine. Forceful and often original expositions of Scripture. Strong logic. Apt and natural illustration, and a manifest passion to have others share the benefits and blessings of whatever truth he was presenting.

He made no claims to high literary polish. Indeed, his soul was so eager to present the food itself, that he would minister, he could scarcely wait to give undue time and attention to the platter upon which it was served. Yet, as an evidence of how the character and style of his writings were appreciated by those who did measure from the literary standpoint somewhat, we might mention the fact that when that most excellent magazine, *THE FORUM*, wanted a man who could ably and tersely represent the Society of Friends in an article for its columns, it somehow turned to David Updegraff, who responded in an essay entitled "The Confessions of a Quaker," published in that magazine in the issue of April, 1887. It is an article which will, perhaps, interest our readers to peruse and have on hand.

About the beginning of that year (1887) he yielded to convictions from within and solicitations from without, and took up the editorial pen. His was a characteristic journal, called "The Friends' Expositor." In his salutatory, he says: "We think it incompatible with Christian dignity to come into the presence of the editorial fraternity and the numberless constituency of the religious press with a cringing apology. We think none is needed. The field is wide, the harvest is great, and there is room for all. *Our sole object is the glory of God in the salvation of sinners, the perfecting of the saints, and the edifying of the body of Christ.*" The magazine was a quarterly of rare merit on the lines thus indicated. To many who received it, it came like a rich pastoral visit, a brotherly

letter, a treatise upon deeply spiritual and eminently practical themes. He always came through these pages, accompanied by choice friends and contributors, all of whom were appreciated, but none looked for so heartily and earnestly as David himself. His leader was usually a strong doctrinal sermon, exposition or discussion. His editorial letter was a characteristic gem, taken right from the bosom of the man, and sent to the heart of every reader.

We give a specimen.

“Dear Readers — It is only a little while since we greeted many of you face to face in some place of worship, and we have no doubt that we are *personally* acquainted with a greater proportion of our readers than is the common lot of editors. Many of you are in some sense our spiritual children, and all are beloved in the Gospel. We are striving to minister to your spiritual needs, and as we meet from time to time, we greatly enjoy witnessing your stability in the truth, and growth in grace. How many of us have enjoyed the various reunions of the great EXPOSITOR family this summer! Some at Newport. Some at New Albany. *Many* at Mountain Lake Park. Many at Old Orchard and Manchester. A large number at Pitman Grove and Johanna Heights. Many at Ocean Grove and Ohio Yearly Meeting. And we do not forget the multitude we have never seen. How glad we are for the place you give us in your hearts, and for your kindness. We could not number those who have been so kind, as to tell us that we have, under God, been made a blessing to them, and that the EXPOSITOR is real food for their souls. We intend it shall be still more so. We are greatly cheered by these encouraging words, and the several hundred new subscribers received during

the past year. A large number have also renewed, and very few, indeed, discontinued. One good sister thought she must curtail expenses, and ordered the EXPOSITOR stopped, but before it was 'stopped' she had repented and *subscribed* again! Sometimes persons are really inconvenienced to find the half dollar needed for renewal or subscription, in which case we hope they will avail themselves of the gratuitous fund, which is generously supplied by the voluntary contributions of our friends. A *few* have been very *careless* in the matter, and allow the paper to continue its visits from year to year without a response of any kind. We are not hard to please, and, far from being exacting, but we would like to have a clear understanding with everyone.

"This is the last No. of Vol. IV. How many of us shall company together during 1891? We cannot tell. It may open to us with the usual congratulations, and bright prospects for this life, but close with all of these exchanged for eternal realities. There will come a last year, a last day, a last moment on this earth to us all. God grant we may everyone enter upon an eternal day in heaven. With the close of the year comes the close of the volume of your *opportunities* and mine for 1890. Three months yet remain of golden privileges, should the Lord tarry. Let us use them while we may, and joyfully await His coming. The past has been a year of severe testing in many ways, and of unusual toil, but taken altogether, it has been one of remarkable victory. We have had no vacation. Work has been constantly pressed upon us, and we have had a real relish for it, and strength to perform it marvelously given. For the loving sympathy and innumerable prayers on behalf of the precious wife, known and loved by so many of you, we return heartfelt thanks.

Though still an invalid at Dr. Barr's Hygienic Institute, we are cheered by signs of real improvement and returning strength, for which we praise the Lord. The pages of this issue are filled with choice contributions from writers of superior merit and ability. We return them our sincere thanks, with the assurance of a warm welcome to our columns at all times. As a partial recompense, they may also be assured of the unusually appreciative character of their readers. Now, if the Lord will, we shall continued to issue the EXPOSITOR in 1891, and hope *for some assistance, in some way, from every one who reads these lines.* And 'may the Lord bless thee and keep thee; the Lord make His face to shine upon thee, and give thee peace.' "

Brother Updegraff was an able critic. Always appreciative, never cynical, satisfied, if the matter was right, to let it have his hearty approval, even if its manner was not the happiest. But resolutely and diametrically opposed to the contravention of error, no matter how plausibly put, or how popular and fascinating its dress. These were his tests either of preaching or of religious literature. It must bear marks of crimson Blood. It must accord with the law and the testimony. It must adjust itself to the range of spiritual liberty. With *the first test* he was quick to detect the scent of a subtle Unitarianism which creeps into much that is written and supposed to be orthodox. With *the second* he made war upon the unauthorized traditions and usages with which some make the word of God of none effect, and also upon fanatical perversions of the Spirit's guidance. And with *the third* he exposed and denounced the bigotry of sectarianism and the papacy of some Protestant ecclesiastics.

We give illustrations here of some of his critical reviews and comments:

NATURAL LAW, ETC.

Professor Drummond is no doubt a scholar, an accomplished professor, and a most amiable gentleman, and we cannot doubt a very attractive lecturer or speaker, though we have never heard him. But we have received several copies of his "Natural Law in the Spiritual World." Surely this book has not been "received with suspicion,"—as intimated in the preface—by a confiding public. But the multitudes that admire its gifted author have felt in duty bound to admire his book. His chaste and elegant diction, his "gentle spirit" and "beautiful prayers," seem to have made him the favorite speaker at Chautauqua and Northfield last Summer, and of a general prejudice in his favor there can be no doubt. His book has, of course, had a wonderful sale. We shall not attempt any extended review of this work, as we are not a Scientist, to judge of the "science" and really find but little "religion" in it. At one time he says his science and his religion "lay at the opposite poles of thought," but finally there was a "great change in the compartment which held the religion." "The two fountains of knowledge slowly began to overflow, and finally their waters met and mingled."

It is significant that the breach was made in the wall of the "Religious compartment." We could, however, think the evolution theories of this disciple of Darwin less harmful if, like the latter, he should declare, "*Science and Christ have nothing to do with each other, except in as far as the habit of Scientific investigations make a man cautious about accepting any proofs.*" But our author in-

sists upon the "IDENTITY" of "Spiritual Laws" and "Natural Laws." He seems to care nothing for the declaration that "*God created man in His own image,*" but asks, what makes one little speck of protoplasm grow into Newton's dog Diamond, and another exactly the same into Newton himself?" And for a definition of Eternal Life, that given by our Lord Jesus in John 17: 13, seems to be set aside in order to give place to one given by Herbert Spencer, one of the most notorious infidels on the earth. It is this: "Correspondence with environment," or with *everything* outside of ourselves. So that we might all confess with Ulysses, "I am a part of all that I have met."

Such is claimed to be "one of the most startling achievements of recent Science!" this definition of "Eternal Life." "For eighteen hundred years there was only one definition; now there are *two!*" And the new discovery of Spencer is the theme which seems to enrapture and inspire the pen of our fascinating author. We do not attempt to expose these vain imaginings. It does not seem to be needed. To call attention to them ought to be enough for the spiritually-taught reader. We could fill pages with similar stuff. But we search this book in vain for God's truth concerning *atonement* for sin by Jesus Christ, but instead thereof, we are pointed to Nature and Science as the panacea for all our ills.

We closed the book with sadness and disappointment, not to say disgust, long ago, or shortly after its first appearance, and wrote the views privately to a friend, which it now becomes our duty to give to the public.

THE BOYHOOD OF CHRIST. By Lew Wallace. An elegantly bound volume, but unfit for a Christian home.

It is a repetition of myths, ancient, harmful, and absurd, mixed with unreasonable *speculations* as to the boyhood of Jesus. The author says his object in writing it was to fix an impression in his own mind of the humanity of Christ! An achievement not near so difficult or important as to set Him forth to our youth as the Son of God. This beautiful book is worth more for fuel than food.

THOMAS KIMBER has recently written in the REVIEW on the "*Decadence of the Church.*" He takes the Apostolic church for the *model*, as of course he must, the freest from all admixtures of the doctrines or traditions of men. Now will not he or his Editor tell us why they discard Apostolical *practices*? Why they want decrees against them, and against those who are in accord with their practices? It would make interesting reading if some man that has self-respect enough to hold him to a logically consistent argument would just show us how it is that a church that claims consideration because of its Apostolic model can enjoin its ministers and members *against* following Apostolic *example*? It is freely conceded that there are several thousands of people who can be received as good citizens of heaven who cannot be welcomed into the Friends' church, while it is pretty well known that there are some who stand fairly well in the church who could not get into heaven without a great change.

Philadelphia Yearly Meeting was, as usual, noted for its "quiet" and uneventfulness. A year ago it appointed a large committee to visit families, meetings, etc. In the report of this committee, and in a special session of its members and some others specially designated and invited, some interest was awakened. But when the

committee was continued with an authority to "incorporate" themselves with any subordinate meeting and act as though constituting the same, the hope of revival that had been kindled in some breasts was speedily extinguished. The meaning of this could only be conjectured, until one who "ought to know" would seem to foreshadow the real animus in the case when he writes:

"If, by this course, every vestige of *Fast Quakerism was cleared out of Philaelpia*, Fast Quakers would have no real object of complaint." One friend objected to the continuance on the ground that it looked "too much like *missionary* work, and in that there is danger." In a meeting of ministers and elders, a minister from Kansas (Jesse Wilmore) was publicly requested to leave, because he was understood to believe in a financial support of the Gospel. The request was insisted upon, and he withdrew accordingly.

Another incident, illustrative of the inconsistency of those who constantly issue tirades against a "pastoral system," or, as it is sneeringly called, a "one-man supremacy," was a public reprimand from Morris Cope, to a friend who was speaking in the way of ministry during a session of the Yearly Meetings. He was bluntly told that "This is not a meeting for *preaching*," and that it was *not suitable for every one to preach that could preach* at the Yearly Meeting time! Quite true, no doubt, but an example of human "dictation" from an *elder* that quite surpasses anything we have known from any *minister* under the "pastoral system."

RANK FANATICISM.

In our last No. we made a mere allusion to the "Irvine-Burns Controversy." But recent numbers of the Ex-

POSITOR OF HOLINESS, edited by Rev. N. Burnes, of Toronto, have been so outspoken in error that duty requires a further word. We must say that Brother Burns' "Controversy" is not alone with Brother Irvine, but with all true Holiness teachers and Bible teachings. We can not doubt the sincerity, and the kind spirit of our friend, but this can never atone for his serious and damaging errors propagated in the name of Bible Holiness. He calls the Bible doctrine of *inbred sin*, "A Modern Theory," and proposes to "destroy" it, but his arguments are almost frivolous. As to the matter of Divine Guidance he is a monomane. He talks it, writes it, preaches it, and gives us a book upon it. The tendency of it all is to disregard the Scriptures, destroy a proper confidence in spiritual advisers and overlook God's providences. This once accomplished, and a man is brought into a condition where the mind has become so morbid and overwrought as to be utterly unable to detect the voice of the Spirit in the soul, from Satanic imitations of the same. Rank fanaticism is inevitable. In the name of true Bible Holiness and our blessed and holy religion, we beg our friends to beware of these snares of the devil, and our brother to renounce his perilous positions, and deal in those practical truths that will do men good and not mischief. It is blessed to know that the "steps of a good man are ordered of the Lord," and also blessed to acquiesce in whatever method God may choose for the ordering of them. For us to select one mode of guidance, rejecting all others, is a species of dictation that can only be attended by Divine disapproval."

The popularity of the Quarterly grew steadily from the first, and it was, we believe, self-supporting. He was often importuned to make it a monthly, as people could

hardly wait so long as three months at a time to hear from him. But he never would undertake what he could not reasonably hope to perform; and what he did at all he must do well; and as he made no attempt to chronicle the news, he concluded that with the toils and journeys of evangelism, the duties of home and pastoral work, he should not attempt to publish it more frequently. We do not know what presentiment he may have had, or what leadings God vouchsafed to him, but we can see now more plainly than at the time, the wisdom in his laying down the editorial pen when he did, against the wish and entreaty of many of his best friends. Doubtless his work in this line was finished. Five years of the labor of love have been compiled into a large volume of six hundred pages, every line of which is most readable and profitable matter, and will be treasured by those fortunate enough to possess it in this permanent form.

In the year 1892 Brother Updegraff was constrained to compile a number of his sermons and addresses, together with some hitherto unpublished matter into book form. This book he styled "Old Corn," from the opening sermon, which is based upon this text: "*And the manna ceased on the morrow after they had eaten of the old corn of the land.*"—Joshua 5: 12.

The volume is, for the most part, a treatise upon the subject of Christian Holiness, and should be in the library of every minister and in the hands of every soul deeply interested in subjective Christianity.

It seemed so providential that he compiled and published the work just when he did. Coming, as it does, near the end of his race, it gives us his maturest thought and the rich products of his wide and varied experience. Had he deferred it a year, we fear it would never have

been completed, on account of his failing health and strength. As it is, he was permitted to feed this "Corn" to the hungry yet awhile ere he left them, and seed sowers have it to grow successive crops as the years go by.

Many of them are doing this in a measure. Indeed, we heard of one brother who sowed his whole patch down to this grain on one occasion. It was a Friends' minister; visiting in one of our large eastern cities, he preached on first day most acceptably, to one of the old, conservative meetings. He was much favored. And when meeting broke, friends took him by the hand and told him what unity they felt with his message, and how it had blessed them. "Yes," he replied in much simplicity of soul, "I thought thee would like it. I found it in David Updegraff's 'Old Corn,' and liked it so much that I concluded to crib it in my memory and share it with thee."

Brother Updegraff also issued sundry tracts and other small publications, which proved like "leaves of healing to many." His booklet on the "Ordinances" is a valuable publication, especially to Friends and those interested in the discussion of that subject, and in his true attitude. But we think that it is now out of press, and copies of it are becoming rare.

CHAPTER XI.

THE EXEMPLARY HUSBAND AND FATHER.

“For if a man know not how to rule his own home, how shall he take care of the church of God.”—I. TIM. 3:5.

“I WOULD like to see him in his home life.” This is the remark we sometimes hear in regard to some one prominent in public work and ministry. There may be an implication intended by such, based, perhaps, upon the personal failures of those making it, or upon a suspicion against the man and minister in question, or, possibly, upon a *general unbelief in the power of grace to enable one to live right under all circumstances*. But whatever it may be, it was always a great privilege and blessing to step into the home of our beloved David, and especially when permitted to tarry there for a while.

Nor was this difficult; for *the doors of this home always swung wide open to welcome those who came in the Lord's name*. One is struck at a glance with the fact that the house itself was built for comfort and for substantiality. He built it some years before merging out into the Lord's work. Right in the midst of the scenes of his earliest childhood, and among the friends of his forefathers, *his home life has stood as a commentary upon the every-day, practical religion which he preached there and abroad*.

These are the traits which conspicuously characterized

his life at home—Affectionateness, Cheerfulness, Helpfulness, Providence, Good Management, Hospitality, and Devoutness.

We mention Devoutness last for the reason that while a fragrance of prayer and praise might be noticed throughout the whole house, and while religion was the uppermost thing here, as well as elsewhere, with him, yet there was no cant, no legalism, no oppressive obtrusion of religious subjects, or of the religious side of all subjects, but a natural, oftentimes playful, participation in the affairs of life, and a sympathetic interest in each and every one of the household, and in everything pertaining to the least of them. A child has lost her watch. No reprimand chokes the sympathy he feels and shows. No discouraging view as to the prospect of finding it, but a “never mind, darling, look at it philosophically, consider how much pleasure you have had out of it already, and how much worse it might have been,” etc. The child feels at once that she has what is better than a watch. She has a friend in her own “dear papa.”

We could scarcely attempt to describe the Affectionateness of this home. The rugged side of his character seems now to have become a mighty oak, upon which tender vines were welcomed to climb and to cling, and to find shelter in its shade. How easily an endearing expression came to his lips! How authority and reproof are all modulated and sweetened by kindness and tenderness! All could feel that it was hard for him to say “No” to a request. And when he must administer reproof or rebuke, it was evident that it pained him quite as much as the one rebuked. He had and he manifested much confidence in all that were about him. There was no suspiciousness, no inordinate watching of others. His

heart so sweetly rested in the love and obedience of those he loved, that the highest type of honor and self-reliance was fostered in them.

And though bearing burdens for others continually, his spirit was so *cheerful* as never to seem burdened, or to burden others. Not much of a singer (for he said he inherited a Quaker throat), yet oftentimes in the early morning his voice might be heard as a happy call-bell for others, as he sang, "Arise, my soul, arise," or some other of his favorite couplets. As the day progressed, he would brighten the paths of others with his smiles, his ready humor, his own light-heartedness, and perhaps in giving vent to ejaculations of praise, as in the little chorus he often hummed or sang :

"Praise the Lord, O my soul."

We have sometimes heard it hinted that very spiritual and devout men are poor business men and bad managers. (This may be so with some of them, and if so, it must be something else besides their spirituality or devoutness that is to be blamed for it.) But David Updegraff was certainly no illustration to prove such a charge. He was a good, judicious, provident, and successful manager and executive. Planning, devising, and providing for the affairs of his household, and in a helpful, brotherly, neighborly, friendly way doing much in these directions for others as well. He was a wise counselor, a good example, a man of few words and of decided action in business matters. And a man, too, who kept temporal matters so subordinate as to never allow them to break his peace or his peace with others, or to absorb an inordinate proportion of his time and attention.

But at one other point (already alluded to) we must

speak of his home life. *His Hospitality* was so marked, so free, so generous, so hearty and unfeigned, and so thoroughly Christian. Those doors were always wide open in "Quarterly Meeting" time and at the "Yearly Meeting" season. His cordial good-will would strain every part of the capacious home to its utmost tension. Nor were these occasions simply of physical feasting, or of social chit-chat. He was ever on the alert to minister spiritual things to those who came. The floor of his study often became the mourners' bench or the altar of consecration. Ministers point to his home as the "upper room" where they obtained "power from on high." All went away better than they came.

In all of this he was much aided by the dear companion whom God had given him for this nearly a quarter of a century of ministerial work. Here, indeed, let us interject, was another marked illustration of the power of grace in his home life. That was the beautiful blending of his appreciation for a former companion whom God had taken home at about the beginning of his public life, and his attachment for this helpmeet whom Providence had given to aid in the rearing of his motherless children, and to be the companion of his evangelistic days. Every one of the four children of his first marriage have gone out into life with much of the natural force of character which distinguished their father, and with many of the influences of the blessed Christian home lingering about their paths. We covet yet the joy of seeing or hearing some of these children take up the standard that their father carried so long and so well, and ably pushing the battle of Holiness unto the Lord.

In infinite mercy God blessed him with this companion who (by what seems to some of us almost a miracle) sur-

vives him. She, too, was a resident and a native of this quiet, select town of Mount Pleasant. For fifty years her father was the pastor of the Presbyterian church there. She brought to his aid a most loving heart, a strongly religious character and training, good intellectual powers, well furnished with a good education. She suffered, as some of the letters may indicate, at the beginning of his evangelistic work, but she faithfully stood at her post, until a broadening, deepening light and the fullness of Christian liberty made it more and more a delight to do so. How he loved her! How he appreciated her! How he would speak to us of her as fondly as young lovers think of one another! How his heart broke, when for two or three years it seemed that she must leave him! But prayer and faith and skill somehow prevailed, so that she had the loving privilege of ministering to her dear David in his dying hours, and lives to cherish his memory and anticipate their reunion.

They, too, have had four children—three daughters and one son, all so passionately devoted to their father that but for the supporting grace of God they could scarce have borne his departure. But it is a pleasure to record that they are all acquainted with the secret of his triumphant life. And blessed as they are with a share of his gifts, and with the legacy of his holy example and memory to stimulate them, we expect that they will, every one, build monuments to his name in the reflection and the propagation of such truth and such love as they witnessed in him.

We have coveted for our readers a further glimpse into the sacredness of this sweet domain, and so have gained access to a few of the home letters, which would come

from the battlefield while he was out on duty for the Master.

I.

(Extract of a letter written to Eliza Mitchell—afterward Mrs. Updegraff—at the time of his conversion):

“Wonders are abroad in our community, and if I do not mistake, there is a work of good, of usefulness and love for you and all of us to do. Who would wear a *starless* crown, or be content with merely *entering* heaven; when work is to be done and laborers are few, and every gathered soul is a star in the ‘crown of our rejoicing,’—and again we know that as the ‘angels differ,’ so will the ken of gifted spirits glorify Him more.”

Prophetic.

II.

(Extract from a letter written to Sister Updegraff in 1869, when his evangelistic work began):

“That you are well and happy, I thank my Master and *our* Father, and though I long to see you with yearning love, yet I feel that I am about *His* business, and do *know* by the *assurance of faith* that He will *keep you*, and that ‘all things work together for *good*’ to us because we love Him.

“Bless the dear children! I pray that our Savior will be so near to them as to keep them good,—and I do trust Him fully to bless us darling. I *know* He *will*.

“I had this morning a sweet season of wrestling with our God and Father for your peace and joy in the Holy Ghost,—and He will grant it, and thus knit our souls together as well as our hearts. None but He can blend our souls in perfect accord, so that our *wills* may be swallowed up in His. ‘He working in us to will and do of

His good pleasure.' The Lord keep and bless you every one. His arms be around you. More than ever thine own loving husband and your most loving father.'

Another home letter a little later :

III.

"I do hope and pray that thee and they may be *kept* by the power and love of Jesus, and I am sure that thy work and labor of love will be accounted as to the Lord. I can't tell how fervently I commend you to Him continually. He is blessing me here in His work, and giving me great place with the people, and many souls.

"It seems long since I saw you all, but I don't dare turn toward home lest I should shrink from my duty to our dear Lord. I keep well, and there are many souls to be saved and helped, and if it seems hard *now*, precious wife, to be separated, I am sure that in the sweet by and by we shall be glad, and rejoice evermore that we had the courage and self-denial to endure, as seeing Jesus, and the time hastens. May the dear Lord sanctify it to us."

Other letters in this, the morning of his public work :

IV.

"I want to drop you a line to tell you of my safety and health, of my deep love and continued remembrance and solicitude for you all, my precious ones. My heavenly Father is unspeakably good and gracious to me, and to us all, is He not, dearest? For which do let us be devoutly thankful, and so, as we recount our mercies, and dwell on our blessings through Christ our Savior, we are "brought nigh by His blood," and can *rejoice* in *His presence*. I surely love the world well as I ought for myself, and am as ambitious of its comforts and enjoy-

ments as I dare be, and yet I am sure they are as nothing 'but as dross and dung' compared with the 'excellency of the knowledge of Christ.' And would we not rather resign the former than lose the latter? But blessed be God, He does not demand this at our hands, so far as we know,—only willing, obedient hearts. But I did not mean to preach,—only a line of love to my sweet treasures at home (of whom thou art the *crown*, my precious wife). May the Lord be very near to every one of you. I must now stop, though my love and solicitude and prayer for you are only half told."

V.

"I do trust and pray that the dear Lord will comfort, keep, and bless you all. Absence *would* be intolerable if I could not believe that all things would 'work together for good,' and that our dear Lord would take care of you, my dearest earthly treasures.

"I am in first-rate health, and not working too hard; so don't be uneasy; but it will be sweet to get home,—kind and good as friends are to me, 'there's no place like home.' In tender and abiding love to every one."

VI.

"Meeting is large and very dead, but I pray the Lord that we may have a raising of dry bones *yet* in this valley. I am well and shall rejoice when the moment comes for me to fly toward home. I never more fully realized that it is not my own pleasure I am seeking—*that* I can most fully find at my own dear home, with the darling wife and children which God has so graciously given me. May He bless and keep you all in safety is my often prayer—I leave you in Jesus' care. Pray for me."

VII.

“ I am quite well and the people are *so* kind, but they will not spoil me, darling, for “ Jesus saves me.” It has been pretty hard work for a few days just because everybody’s eyes were upon *me* and so confident it would have *to go anyhow*, that they were not humble—but the power is just beginning to be felt; and I can’t bear to see Israel defeated before Ai, and thus cause a shout in Satan’s camp, and I feel so sure that for *my sake* thee would say ‘ wait a little,’ that I think most likely I would not drop it so as to get home just at the time mentioned in my last. God will bless us, and I won’t run. Pray for me.”

VIII.

“ This is the day I expected to start home, but know if thee was here, thee would say, ‘ not yet,’ for however it may be I am sure thee wants to see victory for God, and it is just turning to His side. Yesterday was one of power, and last night I found great liberty. Praise Jesus! Over one hundred have come to the altar and the work is only starting.

“ I am quite well, but it is cold and I feel keenly the absence of *home* comforts and *loves*, and think I shall come flying as soon as God wills, for I so long to see you all. I am committing you to God moment by moment, and must trust Him to keep you.”

IX.

“ I send this note to say how I love you all and long to see you, and God willing, it will be soon, though not *just yet*. The Lord has blessed us here and I cannot go without an attempt to gather a few more sheaves. Such opportunities to lay up riches in Heaven do not often occur,

and the Lord is good to me in stilling the loving emotions of my soul toward you all. Pray for me and be patient, and we will always be glad in eternity, I am sure. With undying love and devotion,

“Your husband and father.”

X.

[This was written after a friend's funeral.]

“A solemn and good meeting and then we consigned dust to dust. I am thinking about you, my precious ones, very much. How sweetly we are spared to praise and honor God as a united family. But I feel so weak and unworthy. It is my constant anxiety to be wise and *faithful* as a husband and a father as well as every other way. The great thing, after all, is to be *ready* to go to another world. It is a critical thing to get safely *through* and *out* of this world. My heart longs for home and its precious treasures. I can only trust that the dear Lord is keeping you, and that the ‘angel of the Lord is camping round about you,’ and this trust keeps my otherwise anxious heart restful. Dearly as I love you, Jesus loves you more and will fold you in His arms continually.”

We conclude this chapter with a Greeting he received on the occasion of his sixtieth birthday, speaking the sentiments, doubtless, of all his children, in words penned by Mrs. Laura Updegraff (wife of his son William).

A BIRTHDAY GREETING TO OUR FATHER..

THE finished lives of the sons of men
Are measured to threescore years and ten ;
And we mark how softly the webs are spun,
As we think to-day you are sixty-one.

“Threescore and ten.” How long it seemed,
When your mother looked at her boy and dreamed;
While you played out in the morning sun,
Without the sixty years—only one.

But the feet she prayed might be brave and strong,
Have come the threefold scores along;
And much has been passed, and much begun,
As you counted the years to sixty-one.

There has been much toil, a little rest;
The yielding often of what seemed best.
But double blessings are surely won,
When the hands “withhold not” at sixty-one.

The fields you have faithfully, prayerfully sown,
Perhaps in the “hundred fold” have blown;
Or perhaps are with tares and weeds o’errun,
As you turn to see them at sixty-one.

Perhaps the grain that was only spilled,
Has returned in the sheaf and the ear well filled,
And perhaps you see that the best was done,
As the light is clearer at sixty-one.

For many shall reap whom you never knew,
The harvest in ways you have journeyed through.
And paths on the mountain upward run,
Fairer and wider from sixty-one.

So, whether be toil, or whether be rest,
We pray the future may fully be blest;
And the light of a day that is never done,
Grow brighter and brighter from sixty-one.

— W. and L.

Springfield, Mo., Aug. 23, 1891.

CHAPTER XII.

HIS BAPTISM.

“See, here is water, what doth hinder?”—ACTS 8: 36.

TO many Christians this event would not be sufficiently significant to call for special notice; but when it is remembered that the society, or church, with which Brother Updegraff was identified, has, for many years past, fallen into almost general disuse of this ordinance, so that it has become very generally known that the Quakers do not baptize or partake of the Lord's Supper, it looms up at once into a matter of more than ordinary interest and importance that this true and loyal Friend and able minister of the New Testament felt it at length obligatory upon him to imitate his Master in thus fulfilling all righteousness.

It is evident that he did not do so because he regarded it as a saving ordinance, for he had been for some time in the enjoyment of salvation, free and full, before submitting to it. It is also evident that he had no desire or design to institute a revolution upon this subject in his church; for his public mention of it, which was very rare, was for the most part explanatory and defensive of his individual course, and never aggressive, excepting, as we notice elsewhere, when he championed the battle, not of Christian ordinances, but of Christian Tolerance.

Though he was immersed, it is clear that this was from no conviction concerning any one mode of baptism as against another; for, subsequently, in ministering baptism to others, as he was sometimes importuned to do, he practiced the sprinkling or pouring mode. That his baptism was delayed as long as it was is easily understood by recollecting his environment, his traditional predisposition the other way, his disinclination to provoke controversy, and his habitual course of trying "the spirits, whether the are of God." But conviction strengthened with increasing light, and he at length felt that longer delay would be a violation of conscience. He was baptized in the least ostentatious manner possible, thus showing that he sought to obey, rather his private conscience, than to effect any public sentiment, and that he laid no stress upon the objective or pictorial effect of baptism on the minds of others. It was just his duty to fulfill all righteousness, and he did so. The following account of the affair from Rev. Edgar Levy, who administered the rite, will interest our readers:

"My association with Brother Updegraff has been of a peculiar character. In the providence of God I was permitted to render him a service, which, under the circumstances, was both unusual and interesting. I have not spoken of it often. Shall I mention it now?

"While pastor of the Berean church, Philadelphia, I was in the habit every year during "Quaker week," as it was called, of inviting Brother Updegraff and Dr. Dougan Clark to preach for my people. On the occasion of his first visit he came in time to take tea with me. He had no sooner entered the parsonage than he said, 'I would like to see thy church.' I accompanied him through the yard into the church by the rear door. We ascended the stairs,

and soon stood upon the pulpit steps. I said, 'Brother Updegraff, stand where you are, and I will show a Quaker our arrangement for baptizing.' Behind the stained-glass window I moved the machinery by which the baptistry was noiselessly uncovered. When I returned, he was standing with folded arms, gazing into the open font. The light of the declining day, with softened beauty, was shimmering upon the water. The sanctuary was impressively silent. Nothing but the ticking of the clock could be heard. I stood near to him, neither of us speaking for several minutes. I saw that he was in deep and earnest meditation, and I determined not to disturb him. At last he broke the silence by saying, 'See, here is water, what hinders me from being baptized?' I answered, 'If thou believest with all thine heart, thou mayest.' He replied, 'I believe that Jesus is the Christ. I have been baptized with the Holy Ghost, but never with water. I have greatly desired to submit to this outward ordinance instituted by my blessed Lord.' 'When,' said I, 'shall it be?' He answered, 'Now.' We at once retired to the robing-room, and in a few minutes we returned, prepared for the solemn service. We knelt together in the chancel. I shall never forget his prayer, so tender, so childlike, so humble, and loving. Then with only God and the angels as spectators, I baptized him into the 'Name of Father, Son, and Holy Ghost.'

"Notwithstanding he thus received the ordinance of baptism, he continued a member of the Society of Friends. His soul could not, however, be confined to the little circle of any one denomination. He belonged to the church catholic. He once said in a great public meeting, 'I was born a Quaker, received converting grace among that people, experienced entire sanctifica-

tion among the Methodists, married a Presbyterian, and was baptized by a Baptist minister. You can judge what kind of a Christian all this has made me.' He belonged, indeed, to us all. The whole body of believers was made rich by his able ministry and his heroic life. God be praised for giving us such a friend, whose memory will always be fragrant."

Let it be distinctly understood that he did not by any means (as some might suppose, and a few have charged) strain his loyalty or violate any of his obligations to his own church in thus following the example of Jesus in submitting to be baptized.

The way the Quakers came to favor *disuse* of the ordinances was this :

In the days of Fox and Barclay there was scarcely a religious denomination of importance that did not regard the ordinances in themselves procuring means of grace. Baptism was believed to regenerate, and the Lord's Supper to convey to the partaker in an actual or spiritual sense, the body and blood of Christ. Sacramental dependence had largely taken the place of faith in the Lord Jesus Christ for salvation. "Unspiritual and even superstitious additions had been made to the simple and spiritual teachings of the New Testament in these things." (Isaac Brown.) The Christian church greatly needed an emphatic utterance of the fundamental truth that Christ, "the true bread from heaven," is our life, and that the soul's union with Him is immediate, through the Spirit, and not through the mediation of any outward form, observance, or priesthood. It needed to be distinctly taught that Jesus is the great Baptizer, and that the baptism which now saves is that of the Holy Ghost; that communion with God is not dependent upon any human

form, or limited to appointed seasons, but that the true feeding upon the body and blood of Christ is inward and spiritual, and should be an unbroken experience.

Fox and his coadjutors flamed forth into the midst of that formal and realistic period, on fire with an aggressive zeal for a pure Christianity, and outspoken witnesses to heart holiness and the fullness of the Spirit. In so doing they abandoned, not only the abuse, but the use of the rites of Baptism and the Lord's Supper. They reasoned that the New Covenant admitted of neither type nor symbol; that it was spiritual and experimental in opposition to the Old Covenant, which was outward and ceremonial. They regarded Baptism and the Supper as an outgrowth of Judaism, permitted and used during the formative period of the early church, but not divinely instituted or of permanent obligation. But we look in vain for any manifestation of that hostility toward a simple memorial observance of these rites, which have characterized modern Quakerism. Their fight was against ritualism, and beyond that they had no controversy. In a paper issued by William Penn and three of his friends we find the position stated as follows: "We believe (in) the necessity of the one baptism of Christ as well as of His own Supper, which He promiseth to eat with those who open the door of their hearts to Him, being the Baptism and Supper signified by the outward signs, which THOUGH WE DISUSE, WE JUDGE NOT THOSE THAT CONSCIENTIOUSLY PRACTICE THEM."

Isaac Brown, an English writer of much ability, in a defense of the Quaker view of the Lord's Supper, says in conclusion: "Had the partaking of the Supper been observed two hundred years ago in the way in which we find it was practiced by the apostolic churches, sitting

down together to a feast of love, without distinction of rank or wealth or condition in life, remembering together the dying love of their Lord, and thus comforting and encouraging one another; calling to mind that He died alike for all; that the salvation of every soul among them, whatever his circumstances in life might be, was equally precious in His sight; that Christ alone was their Master, and all they coequal brethren, there would probably have been, on the part of early Friends, no protest against it. Whilst believing themselves to be called upon to behold distinctively the essential spirituality of the Gospel—that is, that religion now consists, not of shadows and forms, and rites, but of heartfelt realities—and regarding such a ceremony as non-essential Christian practice, they would, nevertheless, have considered it as within the limits of Gospel liberty.” This is, beyond question, a fair statement of the original position of the Friends’ church, and is much the same as that of the Salvation Army of to-day. But it is also true that nineteenth century Quakerism has so far receded from its early position that these limits of Gospel liberty have narrowed down to an almost invisible point. Not that we are more intolerant on the ordinances than other churches, but that we have a right to expect the Friends’ church to be much more tolerant in view of the prominence it has always, theoretically, given to the rights of conscience.

The ground that belonged by inheritance to every Quaker had been alienated by sectarianism, and had to be retaken in a conflict that promised to be long and severe. In this conflict, as already stated, David B. Updegraff was the providential leader.

In all periods of Quaker history there have been instances of individuals who could not accept the views of

the majority on this question, and these, to avoid giving trouble, have gradually withdrawn from the church. So far as the present writer is aware, there has never been any discipline which rendered the partaking of the ordinances a disownable offense; but by consent of the majority it has been regarded as a violation of "Friends' principles," and disownments have occurred, I believe, for this reason only.

In the early years of his ministry Brother Updegraff became convinced, by a diligent study of the Holy Scriptures, that the ordinance of Christian Baptism was instituted by the Lord Jesus Himself, and intended to be perpetuated in His Church as an outward rite of admission into the fold, and as a symbol of the washing of regeneration, pointing to the remission of sins and to the new birth. In like manner, he regarded the Lord's Supper as a thing to be rightly and properly observed as a memorial of the death of his dear Redeemer. In accordance with these convictions he was baptized several years ago, and afterward continued to partake of the Communion as opportunity offered during his lifetime. To neither of these ordinances did he ever attribute any saving efficacy. Most emphatically did he say; "It is absurd to suppose that there is anything in a *rite*." Their observance was to him simply an act of obedience to what he believed to have been commanded by the Head of the Church.

In the meantime, through his anointed ministry on the doctrine of Holiness, hundreds, if not thousands of Friends had been led into the experience of Sanctification. As a preliminary condition they had made an all-inclusive consecration. They had submitted themselves to the will of God without questions as to what they might be led out of or into. The Bible in their hands was now

read with new eyes, and traditional beliefs were submitted to its teachings as ultimate authority. Not to the early Friends, but "to the law and the testimony" was the watchword, and it soon began to appear that one here and another there was unable to accept the Quaker view of the ordinances. One of this class, who was at this time just entering upon evangelistic work, says, in reference to it: "Then came the question of practical obedience, and it was the closest test of our consecration that had ever come to us. To go forward seemed to involve, in our church relations, the loss of all things; to disobey, was to forfeit all we had gained, and to give the lie to the consecration we had professed. The issue was not introduced by any man. It was forced upon us by experimental conditions."

But to the conservative Friend, a concession on this point to the degree of tolerance for the practice of the ordinances, was tantamount to giving up our identity as a people. *Mere ecclesiasticism seemed to have the argument on its side.* Hedged in on either hand, men and women of burdened consciences stood waiting, as before a pathless sea, for God to open a way. Under the Holiness revival one venerated but outgrown usage after another had been set aside, perversions of truth had been corrected, rigidity had given place to elasticity, and it looked as though the old-time liberty of the Spirit might be restored; and now we were suddenly precipitated into the last ditch of Quaker traditionalism. It was the strongest intrenchment of ecclesiastical intolerance that had yet been encountered, and the outlook was unpromising, but Brother Updegraff raised the standard of "fidelity to Christ" and led on the attack. Like a veritable Winklereid, he threw himself into the issue to "make way

for liberty." From first to last, it was not a question of ordinances, but of liberty of conscience. Neither he nor any one else claimed that the observance of an ordinance was vital to the life of the soul, but he did insist that obedience was vital, and that the right to obey God in this matter must be won. The basis of Christian tolerance was accepted by David B. Updegraff and his sympathizers, as defined in Romans XIV., and as announced by our spiritual forefathers in the faith. Clearly, those who observe Baptism and the Lord's Supper solely on the ground of obedience to what they conscientiously believe to be a command of God, and not as in themselves efficacious, are in harmony with the main principle underlying Friends' belief on this question, and are entitled to tolerance. We repeat, on this point, and not on that, of the ordinances per se, was the battle waged.

Events just alluded to will inform many of our readers, perhaps for the first time, that David Updegraff was called upon to suffer, and that, too, at the hands of the Israel he loved dearer than life, for the liberty of conscience he exercised and contended for, as the right of every man. This will occasion a double surprise, for David never paraded his sufferings abroad, and all have somehow regarded the Friends' Church as in the vanguard for freedom and for conscience.

But degenerate churchism always tends towards papacy and the inquisition, no matter how simple the form of church government may be. To view the attitude which some assumed towards Brother Updegraff on account of his baptism, and which is now occupied towards one of the writers of this book, one on the outside would think that the fight of Quakerism was against the ordinances of Baptism and of the Lord's Supper; that "the princi-

palities and powers" against whom they are called to wage war, are found *in the water* or at the *communion table*. But to the memory of loyal, faithful David Updegraff, who was a truly consistent Friend, be it recorded here that this is a travesty on Quakerism, even as papacy is on Christianity.

Those are neither true nor representative Friends—it matters not what officialism or officiousness they may assume—who take ground against the ordinances and those whose consciences impel them to use them, more arbitrary or absolute than that occupied by Fox or Penn or Barclay, which ground was *freedom of disuse* and not *intolerance of use*.

It should be published, as a legitimate part of this memoir, both as a tribute to the judicious love of David Updegraff and as an evidence of the blessings which ensue to a church whose walls are cemented with tolerance rather than braced by cast-iron decrees; I say it should be known that in the Friends' church at Mount Pleasant, Ohio (where David lived and ministered these twenty-five years) that no schism of any kind has ever occurred on account of this position he occupied; nor in the Ohio Yearly Meeting. Neither have there been factions, and cliques, and parties developed. Many have never been baptized; numbers have. Many do not commune at the Lord's table; some do. But every one respects the conscience and liberty of the other. No one is proselyted, nor are any ostracised. There is no "wet" and "dry" caste among them. This liberty they enjoy and this love they evidence, let it not be forgotten, cost their now ascended brother and leader some bonds and some—well, some things that were not so loving.

CHAPTER XIII.

A CHAMPION OF TOLERANCE, BUT NOT A REVOLUTIONIST.

“Where the Spirit of the Lord is there is liberty.”—II. Cor. 3: 17.

THE writer was intimately associated with Brother Updegraff for a number of years, and labored with him both in meetings intended mainly for the Friends, and in meetings of an interdenominational character; and he has never once heard him preach a sermon or deliver an address upon the subject of the Ordinances, or seek in any way to obtrude it upon others. But how easy it is for those who are blinded by prejudice, and hot with bigotry, to misunderstand and misinterpret the ministry of a man of God. We think that we would do neither his memory nor his mission justice, if we neglected to state his true position upon this subject, or shunned to record that for this position he wore no little odium and bore no little persecution. Yet, who ever heard him publish either the odium or the persecution? Like his Master, “he committed himself to Him that judgeth righteously,” and went patiently and earnestly on, leaving it to others to tell that he paid some tribute to ecclesiastical bigotry for the privilege he sought, of ministering liberty unto his people.

Like Paul, his “heart’s desire and prayer to God for Israel (was) that they might be saved.” And like Paul,

he suffered from his own countrymen, more than from others. A biography that has no allusion to sufferings for truth and conscience' sake lacks an essential Gospel mark, and opens the way to suspicion that the subject of the narrative lacked fidelity and sought popularity, as so many seem to do in our times. Not so with David. That woe will never be recorded against him which is pronounced on them of whom all men speak well. Nay, he came nearer the blessing promised to those who suffer persecution, and are cast out of the synagogue for His name's sake. We have known his name to be handed down and passed along as evil—and that not by worldlings, but by churchmen—when no man could lay aught against his character, conduct, or teachings, unless it be by false accusation, or garbled misrepresentation. We have seen this man—mighty as to ability, and mightier yet as to grace and goodness—relegated to a back seat, debarred from any public ministry, and his presence scarcely endured in a Yearly Meeting of a church of which he was at the time (in another Yearly Meeting) a duly accredited minister without a blot against him, and with, perhaps, more souls saved as the result of his ministry, than had been added to the church by evangelical means, in that whole Yearly Meeting during the generation in which he lived.

You ask, "Why this ostracism, this persecution?" and "How could it be possible that a church with so little apparent creed-bondage, or ecclesiastical hierarchy, could inflict such severe scourgings upon an able minister of the New Testament?"

Perhaps you allow more than facts will warrant, in this last question. But be that as it may, it is certain that however simple a church organization may be, its spirit-

ual decline will always be marked by something resembling the condition of the Sanhedrim among the Jews at the time of Christ. *Ecclesiastical intolerance is the product of church apostasy; and spiritual liberty is the aggressive foe of this intolerance.* Right here is the explanation of anything and everything that David Updegraff suffered in his church. To deny or to conceal the apostasy, is to leave a great wrong at some innocent door. David Updegraff was neither a reformer, a revolutionist, nor an anarchist.

But he was, in the highest sense, a free man. One of his favorite texts was, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." His liberty was not licentiousness, but it was deliverance from legalism. He was bound neither to the body of sin and death, nor to traditions, usages, or prejudices, which have no Scriptural sanction nor any evangelizing tendency. He abhorred cant, and every imitation of religion. He believed and demonstrated that supernatural grace would make a man natural in his moods, manners, and ministry. But particularly and preëminently would he insist upon LIBERTY OF CONSCIENCE; and for this freedom, and for the promulgation of such liberty he suffered. Had he sought to foist the Ordinances in his church, perhaps he might have been less excusable in the eyes of some who believe that a church can exist without these Ordinances. But he evidently felt no call to this, nor did he, as we have said, manifest his zeal in this direction. He had, however, enlightenment of personal conscience upon the subject of Baptism and the Lord's Supper. Enlightenment that reached the point of conviction, so that to have disobeyed would have been to not only violate his own conscience

and the word of God as it was opened to him, but also to violate a fundamental principle of the Friends, which is, obedience to God's voice in the "inner light."

At the time of his baptism it required a strong man and a hero to open the way. What tears and prayers and concern may have preceded this step, we can never know, for he sought God secretly, and was rewarded openly. No doubt a special anointing of courage was granted him for this purpose; no doubt, either, that this courage was meant of God to be used in opening the way for other weaker and less aggressive souls, who, nevertheless, reached conscientious convictions upon this subject. Mark! he never declared, we think, that his Society should, as a church, adopt the Ordinances, but he maintained that the original position and the characteristic spirit of his Society did not deny the Ordinances to those who felt in duty bound to accept them.

This position he meekly but mightily maintained in a debate sprung upon him in his own Yearly Meeting, for which God had specially prepared him. His address upon this occasion has been published in booklet form, and we submit that no fair-minded Friend has fully canvassed the position of his church upon this matter, until he has given the subject of that remarkable address careful consideration. At the time they could not resist the wisdom and power with which he spoke, but arose, and, with one mind and one voice, glorified God in a doxology of praise. From then on, though of course there still remained individual dissenters, his position was understood and maintained, and he was held in life-long respect and honor in his own Meeting. There is not one of these Friends but would rebuke as an injustice to the man, and a belittling of his memory, the implication that he sought

to obtrude the Ordinances in the church. His was a higher, nobler mission than this. He contended for LIBERTY, and blessed be God! many will say they found their liberty through his labors. Perhaps the most stringent Friend will claim no more against the Ordinances than that they are non-essentials. Put them upon that base, and was this man at variance with the Friend's church in claiming for non-essentials LIBERTY?

We would have been so glad if we had had it to record that his victory in this battle for Tolerance had been general and complete. Perhaps this would have been too much to expect, though it would have been so desirable. Much land has been possessed. Many Friends are enjoying a liberty to which they were strangers twenty-five years ago. A higher type of spiritual liberty and a more aggressive evangelism characterize the church in many places than could be found before this man was set in motion of God.

Two things have been demonstrated by this, upon which some good persons are pessimistic. *First*, that it is possible for a church which has declined to be revived, and that spirituality does not multiply sects. *Second*, that a Friend who is led by the Spirit to freedom of conscience and deliverance from sin, need not go out of the church to enjoy it, if he is willing, like David Updegraff, to pay the price of staying in the church, where such liberty and testimony thereto are so much needed.

He was called, we think, to inaugurate a work in this direction rather than to complete it. It remains for those who have obtained like precious victory to carry on the peaceful fight. That some land remains yet to be possessed, will appear, we think, by the perusal of the following set of questions and answers which bear date

since the death and burial of this Joshua. Let no one mistake it for a relic of the days of the inquisition, nor as issuing from the Vatican. It is veritably a product of the year of our Lord 1894, and of an ecclesiastical body of the Quaker church. We append it without further note or comment :

Before submitting samples of **EXISTING INTOLERANCE IN THE CHURCH**, let us note a few general points of the subject which should be carefully observed.

First. If the premises we have taken are tenable, then careful distinction should be made between the intolerance of degenerate ecclesiasticism, and a proper and just ecclesiastical government itself. Many make the mistake of warring against the wrong thing, and hence develop an intolerant abusiveness of church authorities which is anarchial in its spirit.

Second. Let none suppose that a war upon even intolerance itself is the chief thing in hand. Not so. In fact, it does not require any holiness particularly, to carry on a tirade against monarchs and monarchial tendencies as they rise in church government. But our main battle is the battle of holiness, which is purity, liberty, and power. Now, the advancement of these principles of life and freedom is bound to encounter the intolerant spirit which may have grown up with years of *spiritual* decline (though perhaps accompanied by numerical progress) in the church. The battle with Intolerance is simply an incident in the war for God and Holiness. Nor should it be fought with carnal weapons, nor for selfish ends. We believe that David Updegraff fought this fight for others, rather than for himself. It was not that he chafed under unjust restriction or animadversion (for God and he could make a place for himself) but the onward march of Holi-

ness needs some to bear testimony against those things in the *condition* of the church, which hamper the Spirit's liberty, and unjustly restrain the liberties of God's children.

Third. It would be an unrighteous blunder if the impression were made that this Intolerance is confined to the Friends' church, or that it prevails there more than in some other churches. We think the reverse of this is true. We know that in many things, in that church there is a liberty accorded beyond what is granted in some other churches. And we think that in some of the other churches there is, upon other points, an intolerance manifested in excess of that which is found here. It is only as the aggressive work of Holiness is carried on that these things appear upon the surface. It is amazing how many men and ministers are both slaves and tyrants, unsuspected by themselves, until the conviction of Holiness reveals it unto them.

We might cite instances where the Episcopalians have proscribed ministers of any other church than their own from occupying their pulpits; where Presbyterians, though combining in a union meeting, have refused to participate when the Methodist "altar" was introduced; where Baptists have deposed ministers and expelled members for witnessing to Holiness.

We might allude to many cases where persons have been debarred from privileges and from promotions because of their fidelity to conscience in matters concerning the prohibition of the liquor traffic, and this sometimes, too, in churches and church endowed colleges. But to keep within bounds, and to give none but authenticated facts, and to give illustrations which come pretty closely within our own family range, we submit—

I.

A WRONG INTERPRETATION OF A BAD LAW.

(We gather from an editorial in the *Tennessee Methodist*, with the above caption, some things which should be known; painful as they are to read, and more painful to believe, of what is being said and done in the M. E. Church South. Such, although confined to a somewhat limited locality, will, unless arrested, give encouragement to similar occurrences in other places, and if so, the inevitable is not far off.—Editor WAY OF FAITH.)

“The last General Conferance, in paragraph 120 of the New Discipline, gave us a new law, which, in substance, places presiding elders in charge of all stations and circuits, if the right interpretation of it has been made by Presiding Elder Sawyer, of New Orleans, who is backed up in his interpretation by Bishop Keener. Preachers in charge are now no longer preachers in charge of stations and circuits, but they are in charge of presiding elders and bishops, who, according to the new law, are not only in charge of the preachers, but of the stations and circuits also.

“If the following be true, we have a case in point. It is alleged that Rev. S. F. Parker, pastor of Dryades St. M. E. Church South, New Orleans, agreed to open the doors of his church to a Brother Methodist preacher, extending a cordial welcome to him, and praying God’s blessing upon him; that he received a letter from his presiding elder, Rev. John T. Sawyer, saying he had learned that it was his intention to allow his church to be used for the Carradine meeting, and calling his attention to paragraph 120 of the New Discipline; saying that under

that paragraph *he had the authority to say what meetings could be held in the church, and what not, and for him to say to the "second blessing" people that they could not have the use of the Dryades street church.* He went on to say, further, that he had consulted with Bishop Keener, and that the Bishop upheld him in his interpretation of the law, and that the responsibility rested upon the presiding elder. *The Rev. Mr. Parker wrote the presiding elder, protesting against his action in the matter, but to no purpose, and he was forced to deny the brethren access to his pulpit and church.*

"It is further alleged that, shortly after the foregoing incident, the Rev. Robert Wynn, of Parker Chapel, called Rev. W. W. Drake, of Crowley, Louisiana, to assist in a protracted meeting. Brother Drake came and had preached two or three nights, when Presiding Elder Sawyer went up to the church to hear him, and on that occasion Rev. Drake preached a sanctification sermon, and invited believers to the altar, he himself being in the experience. Rev. Sawyer being called upon to pray, with one believer at the altar, kept the congregation on their knees for fifteen or twenty minutes while he preached a sermon against sanctification, using much ridicule and sarcasm, killing the spirit of the meeting, and creating much disgust towards himself. *The next day he wrote a note to pastor Wynn, saying how grieved he was to see the doctrine preached, and that he must stop it.* Pastor Wynn paid no attention to the presiding elder's letter, and the meetings went on the second week, when *Brother Wynn received a second letter from Presiding Elder Sawyer, informing him that he was guilty of insubordination and likely to have his character challenged at the next annual*

Conference, and demanding that he close the meetings at once.

“Presiding Elder Sawyer has even gone further and written to Rev. Ceeville, of Covington, Louisiana, who is also in the New Orleans district, *that he must not preach sanctification in his pulpit, and not have any holiness evangelists or preachers do so.*

“The Rev. T. K. Fauntleroy, pastor of the Felicity Street M. E. Church South, had been attending the Carradine meetings, and being under conviction, sought and received the blessing of entire sanctification; whereupon our Brother Sawyer resorted to his pen again, and wrote to this pastor that he hears that he has professed the second blessing, and that he is not to have any holiness meetings in his church; that sanctification is not the doctrine of the M. E. Church South, and cannot be preached.”

All the above and foregoing is given over the signature of a New Orleans Methodist.

Now, I know and love both Drs. Carradine and Sawyer. It is not my purpose to discuss sanctification as taught by Dr. Carradine, but the law as administered by Brother Sawyer. If the law is rightly interpreted by Bishop Keener and Presiding Elder Sawyer, then it is a bad law, and the young Democracy of the Methodist church will not suffer that law enforced now, and will see that it is repealed at the next General Conference. There are limits and boundary lines beyond which bishops and presiding elders cannot go. Bishop Vincent, of the Northern Methodist church, is quoted as saying that the grave perils of Methodism are, “the unlimited power of the higher officials of the church, the ability of the presiding

elders to remove men for their opinions, the power of rich men in influencing appointments," and so on.

This new law, as interpreted by Bishop Keener and Presiding Elder Sawyer, virtually puts ten bishops in charge of the fifteen thousand church organizations within the bounds of the M. E. Church South. A pastor in charge *is no longer a pastor in charge*, but simply a yearling calf staked out in the back yard and tied to a peg, to be removed or put back in the lot, at the will of the presiding elder.

The rank and file of the ministry of the M. E. Church South, and the laity of that church will not submit to any such law, if it has been rightly interpreted in the cases before us.

I am credibly informed that a presiding elder in the Tennessee Conference was asked if Dr. Carradine was coming into his district, and he replied: "He has an appointment to begin at —, but I hope he will never get there; I hope the train will run off the track and kill him." He has forbidden the preachers in his district inviting a holiness preacher of the district to preach in their pulpits.

A preacher visiting the district conference of this presiding elder, was notified by the preacher in charge that he was expected to preach one night. The presiding elder forbade the visiting brother to preach *unless he would promise him he would neither preach on holiness nor refer to it in his sermon.*

II.

(In justice to Brother Clark it ought to be stated that he is by no means responsible for this insertion. But we

take the liberty for three reasons. 1. It gives the reader an exact and clear view of the kind of battle David Updegraff had to fight. 2. It shows the friends of holiness and liberty the present status of the warfare. 3. It furnishes in Brother Clark's replies a beautiful and manful exhibition of the *Perfect Love* which bound him and David so closely together, and both so closely to the cause of freedom.)

PROPOSITIONS SUBMITTED TO DR. DOUGAN CLARK TO
SIGN.

By a sub-committee of six, out of a committee of twelve appointed in his case by the preparative meeting of ministers and elders of Whitewater monthly meeting.

To Whitewater Preparative Meeting of Ministers and Elders:

1. Dear Friends—I sincerely regret the pain and concern I have caused my friends, and am sorry for the perplexity and embarrassment I have occasioned the church in submitting to the rite of baptism with water, contrary to the views of Friends and the definite enactments of Indiana Yearly Meeting; and it may be I was mistaken in my apprehension of duty on that occasion.

2. As I do not regard baptism with water as in anywise essential to salvation, I promise that I will not, publicly or privately, orally or in writing, preach, teach, or in conversation, or in anywise encourage others in the use of baptism with water, either as a memorial service, or as a command of Christ.

3. In writing the memorial of David B. Updegraff I have avoided and will avoid the expression of any views of my own not in harmony with the Declaration of Faith of Indiana Yearly Meeting.

4. I desire to retract the assertion that one purpose I had in being baptized was to bear testimony against the intolerance of Friends.

“RICHMOND, INDIANA, 12, 27, '94.

“*To the Committee of Six and also the Committee of Twelve:*

“Dear Friends—I address this communication to both Committees because I understand that both have sanctioned the propositions which were presented to me yesterday by the Committee of Six. These propositions are four in number. I must respectfully and lovingly decline to sign any one of the four.

“To sign the first would be to recant all my convictions and my action in reference to baptism with water, and also to prove recreant to the time-honored Quaker doctrine, and the still older Scripture doctrine of the guidance of the Holy Spirit. I am only a fallible human being, but I trust I am not mistaken in believing that I was led of the Spirit as to the time, the place, and the manner of my baptism. I am indeed sorry that ‘pain and concern, and perplexity and embarrassment’ should arise in a church of Christ because a member of such church acts in accord with his conscientious convictions. There is a Christianity which made the church and is greater than the church. This is the Christianity of the Bible, and it is this which I plead for. There is also a Christianity which the church has made, and which, age after age, *tends* to ‘make the commandments of God of none effect by its traditions,’ and which ‘teaches for doctrines the commandments of men.’ From this form of the Christian religion may the Lord preserve us as individuals, and preserve also our beloved church. Friends have always been prominent in advocating the spirituality of the Gos-

pel dispensation and freedom of conscience for each individual on all non-essential points, on which there may be a different view within the church—and liberty of conscience also, against all opposition from without, as regards both essentials and non-essentials—and they have maintained this liberty, both before civil and ecclesiastical tribunals, often through great suffering, and in some instances unto death. God forbid that we, as a church, should go back on our own record. Loyalty to the church is much commended in our day, and justly so; but it is very easy to allow loyalty to the church to take precedence of loyalty to Christ, or to make our loyalty to the church the measure of our loyalty to Christ. For myself, I cannot value highly any loyalty to the church which is not based upon loyalty to Christ, who is the Head of the church. Loyalty to the church is good, but loyalty to Christ is better. The church is simply an outward and visible organization, designed to promote on earth the inward and spiritual kingdom of Christ. And it has been well said by a recent writer, that ‘church history shows that very many times the visible church has been the greatest obstacle to the progress of the kingdom of God.’ In all probability the Quaker church would never have had an existence at all if the Church of England, in the seventeenth century—and many of the dissenting bodies as well—had not been on a very low plane of spirituality and Christian experience. I believe, therefore, in loyalty to the church just as far as the church is loyal to its risen Head. I do not believe in loyalty to ecclesiasticism, nor denominationalism, nor sectarianism. And I desire, with all the influence I possess, to promote the spirituality, not only of the Friends’ church, but of all the churches, and thus to hasten the day when the

prayer of the blessed Savior may be answered: 'That they all may be one.'

"I could not sign the second proposition, because Jesus says that after making disciples we are to 'teach them to observe all things whatsoever I have commanded you.' Jesus *says teach*—you say I must *not* teach in any way whatever on the subject of Christian baptism, 'either as a memorial service or as a command of Christ.' 'Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.' But do not misunderstand me. I never preached a sermon on any baptism but the baptism with the Holy Ghost, in my life. In all probability I never shall preach such a sermon. I have never taught the essentiality of either of the Christian ordinances, at any time, nor anywhere, nor to any body. I never expect to teach their essentiality, because I do not believe it myself. But where would be the consistency of my taking a pledge that I should never preach nor teach in any way—even in conversation or in a letter—on the subject of baptism, which, though not an essential of salvation, is not, therefore, to be regarded as inexpedient or unimportant, and at the same time claim to believe in and to follow the guidance of the Holy Spirit? Am I to follow His guidance *provided* He does not lead me to speak on *one forbidden* subject? And if it would be inconsistent for me to take such a pledge, where is the consistency of your requiring it?

"I have long since completed my part of D. B. Updegraff's biography. I do not remember any 'expression of any views of my own, not in harmony' with the 'Declaration of Faith of Indiana Yearly Meeting.' But since I cannot be sure that there is no sentence in it, which you would regard as objectionable on account of

not being in harmony with said Declaration, I cannot take the risk of signing the third proposition. But alas! alas! that the Friends' church should ever have thought it necessary to practice such a rigid censorship as this over the rights of conscience and over, not only freedom of speech, but freedom of press, and this on non-essential points. God be merciful to this church for Jesus' sake.

“As for the fourth proposition, I have no recollection of ever making the expression referred to. My testimony has been positive, rather than negative. I have long stood up publicly and privately for tolerance to the individual conscience on non-essential points. But I certainly regard the minute of 1886 as *intolerant*, and the same is true of similar edicts, which have been adopted by several Yearly Meetings. Now, so far as Friends adopt and execute such edicts, they are intolerant, even though they may not be conscious of the fact, and may even deny it. Hence, I cannot sign the fourth proposition.

“In conclusion, let me ask you, in all tenderness and honesty, why cannot this whole difficulty be settled on the basis of Robert Barclay's position on the Lord's Supper? Apology, page 449. I quote a few lines without any garbling: ‘Lastly, if any now at this day, from a true tenderness of spirit, and with real conscience toward God, did practice this ceremony in the same way, method, and manner as did the primitive Christians recorded in Scripture, I should not doubt to affirm, but they might be indulged in it, and the Lord might regard them, and for a season appear to them in the use of these things, as many of us have known Him to do to us in the time of our ignorance; providing always they did not

seek to *obtrude* them upon others, nor *judge* such as found themselves delivered from them, or that they do not *pertinaciously* adhere to them.' Dearly beloved friends, let me be one of those who are thus indulged, and I freely consent to be counted among those whom Robert Barclay and yourselves esteem as *ignorant*. Will you not allow me to do so?

“ Yours ever lovingly,

“ DOUGAN CLARK.”

CHAPTER XIV.

CHRISTIAN TOLERANCE AS RELATED TO TRUTH AND UNITY.

HAVING detained the reader with very recent specimens of existing intolerance in the church (observe, we say, *in* the church, not intolerance *of* the church), we want to insert a most able and characteristic address upon this question as delivered by the subject of this memoir. It has already been published in tract form, but all who read it will agree that it is worthy of a more permanent place in literature. We publish it here as the very best statement we can offer of David Updegraff's convictions upon this subject, and also as a most careful and comprehensive putting of the subject itself. Its spirit, too, commends it to all who, in any of the churches, feel called upon, like him, to contend for the liberty of God's children:

“ Even civilized life would be impossible, if the *world* did not have its code of forbearance and comity. There are wide differences of opinion as to our duty as citizens, and these differences are to a certain extent the proper subjects of friendly conference and debate. But there is a limit to an insistence upon our views, and if this boundary of general principles be exceeded, personal animosities and feuds are engendered, and there comes an end

of good feeling and neighborliness, and all sensible men know this. The same statements are true in a still higher degree in domestic and social life. He who violates these laws in a contemptuous disregard of the rights of private opinion, or diverse practice, soon turns his home into a pandemonium, and receives the reprobation of all right-thinking men. A wise parent cannot afford to treat with impatience or intolerance even the crude or foolish opinions of his child. If so, the strong presumption would be that the parent was wrong, whether the child was or not. Now that such a spirit of mutual consideration and forbearance is a prime necessity to the state and to society, needs no proof—it is indisputable. Much more, then, do we affirm that it is a *necessity* for the Church of Christ to *exercise tolerance toward those of its members holding diverse opinions.*

“This, then, is our present thesis, proven from several stand-points, but, first, and in this paper, because it is a necessity in the *interests of the truth itself*, of which the church is the custodian by divine appointment. The Gospel of Jesus Christ is a ‘trust,’ committed to His church for the declared purpose of accomplishing certain results. It was put into the hands of the early church as a completed system. It was as perfect, both in substance and form, when Peter and Paul preached it, as it ever was, or ever will be. It was nothing less than the wisdom of God and the power of God unto salvation then, and it is just that to-day. Every real improvement in theology takes us back into the ‘old paths.’ There is no gospel for our age that was not enjoyed by the first gospel age. No additions have come from God, and those proposed by man are only substractions in disguise. An emasculated gospel, or a gospel of private interpretation,

or amalgamated with human discoveries, is not the Gospel of God. It can never germinate, but is a barren and fruitless thing, because the power of the Holy Ghost is not granted to accompany it. And the Holy Spirit always gathers to a *person* and not to a system, or a name, or a creed, or a sect. And thus it is that all evangelical Christianity has crystallized about the person of our Lord Jesus Christ who is 'the truth' incarnated, and the principle of absolute obedience to Him is the central principle of that new life which is begotten in the individual Christian. But this is a uniting, gathering principle, and so it came to pass that 'we being many are one body in Christ, and every one members one of another.' And this oneness in Jesus Christ, or the invisible unity of His *mystical* body, is the foundation of the visible unity of the outward and *militant* body known as church organization. When this organization was first completed on the day of Pentecost, this unity was perfect, both within and without, in the church, and for a brief day there was indeed the supreme headship of her risen Lord. But when thousands came to be added, there existed at once a wide variation in experience, and consequently in conscience, and in apprehending the will of God. 'The treasure was committed to earthen vessels, and 'contentions' resulted in the formation of differing sects. We will here assume that each sect has been formed with a view of *reforming* the existing church, either as to its interior or exterior life, or both. And in every such case there was the endeavor to return, as nearly as possible, to the apostolic church, both in doctrine and practice. Any other standard would be a false standard, and wholly inadmissible. All of the evangelical sects have found common standing ground upon the *essentials* of the Christian

religion, but besides these holding views more or less peculiar to themselves. The search for *the truth* made by successive reformers, age after age, has been graciously rewarded by its repeated rescue from the rubbish and captivity of error. To put it mildly, this has not been accomplished without the clash of conscientious convictions, and a free use of every weapon known to legitimate controversy. This was especially true in the early days of our own church. Its founders encountered the most skillful and strenuous opposition, and their conflict with an intolerant and persecuting spirit was prolonged, sharp, and wearisome, but resulted in good. There was in a good degree a restoration of primitive Christianity and true, spiritual worship. Now let us inquire if their discoveries of hidden truth were complete? Did they comprehend *all* of the truth? Were they so wise as to exclude all *error*? Was theirs a finished and a fixed theology, incapable of improvement? Were they called to formulate a faith for their posterity, as well as for themselves? And is every loyal Quaker to be born with an irresistible penchant to subscribe to the creed they built? Were they the last persons to receive new light on old truths? And did they receive all the light in certain directions that God has to shed? *Were the principles of our fathers living things, to bring forth buds, and leaves, and fruits, or merely a species of sarcophagi for the safe-keeping of sacred relics and sainted dead?* And if they are true expression of life, is it not possible that they may mean something more or something different to us than they meant to them? Or if we are capable of receiving new light, are we capable of walking in that which was given to them, though it be withdrawn from us? We ask these questions well knowing that true

Quakerism gives an emphatic negative to every one of them, and my readers know it, too. But we know, also, that there is a practical adherence to the idea of the infallibility of 'Early Friends,' and this idea has been asserted and defended, though in indirect ways, for nearly two hundred years. Occasionally it has been in unequivocal language, as, for example, a leading elder said, fifty years ago, 'the writings of Early Friends are something that have risen up between us and the Scriptures, and we must not go beyond them.' And quite recently another one publicly declared, 'the Lord did lead our ancestors into an interpretation of Scripture that has stood us for two hundred years!' The venerable Benjamin Sebohm warned the church against this tendency to 'claim a kind of infallibility on the part of Early Friends,' which was 'undermining the very foundation of all true Quakerism,' and 'falls little short of absolute *Popery*.' No doubt many devout and godly men have quietly acquiesced in this state of things, perfectly satisfied with their unquestioning confidence in the religious views of their ancestors. With these good people we have no controversy. But there are those, also, who are led in spite of themselves to question their inherited opinions, and to bring once more both doctrine and practice to the direct test of the Scriptures.

"Now we proclaim that it is in the *interests of truth itself for the church to exercise true Christian tolerance*, or the fullest liberty of investigation and expression in all such cases! In all seriousness, we challenge the assent of reasonable men to this postulate. Who does not know that in every age of the church the *converse* of this proposition has been the fortification of error, and of the enemies of the truth as it is in Jesus?

“ Let us quote from some Catholic authorities. Bishop O’Conner says: ‘ Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world.’ The ‘ Catholic Review ’ says: ‘ Protestantism of every form has not, and never can have, any right where Catholicity is triumphant.’ The ‘ Boston Pilot ’ says: ‘ There can be no religion without an *Inquisition*, which is wisely designed for the protection and promotion of the true faith.’ Pope Pius IX. said: ‘ The absurd and erroneous doctrines or ravings in *defense of liberty of conscience* are a most pestilential error.’ The same sentiments are found in an editorial of ‘ The Star and Crown,’ which is *not* Catholic authority, but it says (italics are ours): ‘ *Toleration* in conscientious religious eccentricities, when coming under the seal of genuine loyalty, is often to be *indulged* and commended; but since it is certain that a conscience which finds its natural pabulum outside the boundaries of wholesome and preservative church law, can never assimilate itself to the spirit of the church, it seems *neither safe nor politic to consent to its propagation within the organized lines.*’

“ Need we add, that the errors of the school-men, so constantly exposed by early Friends, were entrenched behind the bigotry that compelled an exact agreement of thought with the dogmas of the church? And when we are met in this day of grace by this newly-recruited regiment of the devotees of the revived gospel of the Inquisition, we wonder if it is not the vanguard of that army that shall one day come from the Vatican demanding of ‘ every human creature subjection to the Roman pontiff!’ Some of these recruits are young in the cause, but their present zeal atones largely for the time lost while forag-

ing in other fields, and they may easily be distinguished by the freshness of their war-paint, and by the reckless vigor with which they flourish their weapons of invective, misrepresentation, and that reliable old war-club, the *odium theologicum*. Socrates is reported to have said to his judges: 'In another world they do not put a man to death for asking questions.' Of course, we must be clearly and always understood as claiming this *tolerance* of which we speak, *within the limits* of what may be termed a *general* creed or consensus of the church. In fact, just such an one as our fathers left us, and not such a particular and narrow creed as the distortions of tradition and custom would fasten upon us, 'descending to minute details as to interpretations and applications of particular texts of Scripture,' etc., as fitly described by B. Sebohm. He denounced such an imposition as Popery, and so it is; yet it is 'sought to be made *the Shibboleth* of Quakerism to-day.' We most solemnly and lovingly admonish brethren to wash their hands of this enormity. A persecuting bishop once advised the king of France to put all who refused to think as they did into iron cages, in which they could neither lie down nor stand up. It was an awful torture, but the bishop himself spent fourteen years of retribution in one of them, apparently because he had offended the king, but really because he offended God.

"Bishop Ryan has lately said: 'We hate heretics with a perfect hatred, and when the Catholics get the majority in this country, as they will, there will be an end of religious liberty in the United States.' Let men beware of that 'Mischief that shall return upon their own heads, and a violent dealing that shall come down upon their own pates' (Ps. 7). Let us beware of that which is inimical to moral and mental freedom; of that which degrades

reason, stifles conscience, and resists the Holy Ghost. And for a looking-glass, we may paraphrase the teaching of Cardinal Bellarmine: 'If the church should err by enjoining vices or forbidding virtues, the members would be *obliged to believe vices to be good and virtues bad*, unless they would sin against *the church's conscience!*' Away, forever away, from every Protestant heart, be such blasphemy against the ever-living God and His eternal truth!

"But what is that *general creed*, within whose limits the tolerance of which we speak is not only safe but necessary? For undisputed authority we quote William Penn (Works, Vol. II, 1726): 'It is generally thought that we do not hold the common doctrines of Christianity, but have introduced new and erroneous ones in lieu thereof; whereas we plainly and entirely believe the truths *contained in the creed*, that is commonly called *The Apostles'*, which is very comprehensive as well as ancient.' Again, he says: 'For, setting aside some school terms, we hold the substance of those doctrines believed by the *Church of England*, as to God, Christ, Spirit, Scripture, repentance, sanctification, remission of sin, holy living, and the resurrection of the just and unjust to eternal rewards and punishments.' He then declares that '*we differ most about worship and the inward qualification of the soul by the work of God's Spirit thereon, in pursuance of these good and generally received doctrines.*' Here is a full statement of the grounds of a common religion, and also those of dissent.

"*Within* such fundamental and universally well-established lines there is ample scope for independent thought and brotherly condescension. A past, if not a present mistake, has been to condone an assault upon *these* lines, while severe in our exactions of the title of 'mint, anise, and

cummin.' We have no sympathy with that idea of Christianity that looks upon it as a loose-jointed thing, lacking polarity, and falling abroad in an embrace of liberalism, philosophies, or so-called 'modern thought.' Certainly not. Nor yet is it an ecclesiastical strait-jacket, so exquisitely stitched and starched that it can only fit a few precious souls of fastidious form and cultured taste. The religion of Jesus cannot be reduced to a fine art, whose real beauties are only to be discerned and appreciated by such as have been especially trained to behold them through glasses of a rare and costly make! No! the church, if it will, make any true advance, must turn backwards towards the old 'faith once delivered to the saints,' and not toward the 'new theology.' But *diversities of opinion* are the inevitable result of all progress in knowledge, and in important respects religious knowledge is no exception to the rule. It is also true that an advance in the divine life always promotes unity of the spirit. Now these great facts, apparently contradictory, can be perfectly adjusted by that catholicity which is peculiar to the highway of scriptural charity, or the 'more excellent way,' of which Paul speaks, and in *no other way*. This promotes fraternal unity, candor, and integrity, and it is a genuine conservator of all the truths of orthodoxy, while an enforced ecclesiastical unity pays a premium on envy and dissimulation, and is the very hotbed of error.

"Having now shown that *intolerance* is the inveterate foe of the *truth*, it remains for us to prove that it is equally the destroyer of true *unity* in the church. That *Christian tolerance* is an absolute necessity to the *unity* of the denomination, is then the proposition now claiming our attention. That when it ceases to prevail, Christian unity and communion comes to an end, is indeed so manifestly

true that it seems strange that it needs to be proven. But there is an evident misapprehension of what *tolerance* means, as well as what true *unity* is, and also concerning the proper limitations of the church's authority. Webster, Worcester, and others have no disagreement about the meaning of toleration, and there can be none with those who care to know what that meaning is. '*Toleration*: the allowance of that which is not wholly approved:—where no power exists, or none is assumed, to establish a creed and a mode of worship there *can be no toleration*, for one religious denomination has as good a right as another to the free enjoyment of its creed and worship.' Of course such definition is clear and self-evident. But we are told by an editor ('Review') that 'toleration is a much abused term,' and in the light of his illustrations we fully agree that it is 'abused.' He says: 'We tolerate Romanists, Jews, and even Agnostics; that is, we do not attempt to punish them or compel them to accept our convictions of truth.' Now it would simply be grotesque to speak of 'our society' with its less than 100,000 members, as 'not attempting to punish or compel,' etc., the 7,000,000 Romanists of our land 'to accept,' etc. He must, therefore, speak of the nation where he says, '*we*' and '*our*.' And if so, who can tell what 'our [government's] convictions of truth' are? It has never assumed nor *possessed* the power to establish a state religion of any kind,* and consequently 'Romanists, Jews, and Agnostics' have precisely the same rights that other denominations have, and the government cannot be said to tolerate Romanists one whit more than Methodists or Quak-

* And if it should do so to-day it would as probably be Romanism as any, in which case Friends might appreciate and understand "toleration" better than now.

ers, and such an '*abuse of the term toleration*,' is most obvious. And yet another *quasi* editor, and also a 'superintendent of education,' instructs his readers that if they would only inspect the premises of a certain 'publishing company,' they would get a '*practical demonstration of toleration*.' Now we saw in a moment how it *might be* correct to use that word in connection with a business office. For example, if a creditor who had a *dishonest* debtor in his power, should kindly forbear to enforce the law, and allow him to pursue a questionable business—that might be '*toleration*.' But when our editor came to explain his '*illustration of toleration*,' it was both amusing and pitiful. That half a dozen different business men with different interests should get along together without '*an attempt made to trespass upon or invade each other's economy*,' and that '*individual rights* are held sacred,' ought not to be a remarkable thing. In Ohio we would not think of '*toleration*,' in such a connection; we would call it simple honesty or common decency. We suppose if these brethren were charged with 'tolerating' rum selling and licentiousness in Indianapolis they would speedily exonerate themselves by disclaiming both the power and the legal right to interfere. And without *these* '*toleration is a much abused term*' indeed. But '*tolerance*' does not mean *indifference* toward an opinion or custom supposed to be wrong. It does not even presuppose any change of conviction *favorable* to such opinion. It does not imply indifference to a supposed *error*, or a perfect willingness that it should continue. Not at all. It *does* imply *conviction* on the part of the '*tolerant*,' and such conviction of the truth as to deplore error, and seek by all *legitimate* means for its extirpation. Now these *legitimate means* are not the same for the church as for the

state. *Legislation* is the logic of the state, and the argument of kings. The weapons of the church are not thus *carnal*, and for it to 'take the sword is to *perish* with the sword.' God's ordained weapons for the destruction of error and the unification of believers in the truth are *love, faith, patience*, and mutual forbearance or 'tolerance,' and 'the word of God.' To abandon these for *legislation*, however great the emergency, is to 'rely on the King of Syria, and *not* upon the Lord thy God . . . therefore from henceforth thou shalt have wars.' And this has been most fully verified in our history. All must agree that not only 'the unity of the Spirit' but unity of opinion, if it be in the *truth*, is a most desirable and blessed thing. And it is because we so fully appreciate this, that we insist upon Christian tolerance, since *that is the only possible way* to bring it about. 'Love that is not easily provoked, thinketh no evil, beareth all things, endureth all things,' is the only platform upon which the Spirit can work as the unifier of God's people. And from this stand-point we affirm *intolerance* to be absolutely and forever inimical to, and incompatible with, true *Christian unity*. Excision is not *unity*, nor can the real thing ever be reached on that line. A physician is not to secure the uniform health of a family by killing off the sick members of it, and burying them out of sight, but by restoring the sick to health. The *first* might be much the shorter and least expensive method, but the state would deal with the doctor for manslaughter. And he might plead in vain that he only helped his patient off to another country that was better adapted to him than this. How many homes have been hospitals for a score of years, where mothers patiently wait and pray for the recovery of their sick? They are tenacious of their loved one's lives, and anything else would be monstrous. And can it be

any less monstrous for our mother the church to be less tenacious of her children than of her own ease and comfort or even of the truth itself? A man may have great tenacity of the truth in its outward formula, and not be himself inwardly transformed by it at all, and so be untrue to himself and all others, indeed be no more than a 'whited sepulcher.' But to be made *free* by the truth, is to hold it firmly and bring it to bear upon brethren that are held with equal tenacity. To relax this hold is to let them get beyond our reach for good. In fact it is not the errors of opinion held by our brother toward which we are required to exercise tolerance, but it is toward our *brother himself*. Between us there is a diversity of opinion. This *of itself* is not a good, but an evil. One of us is in the wrong. Neither party can claim infallibility. Possibly we may *both* be wrong. Christian love and mutual tolerance may conduct us to a middle ground that is right. Every consideration then points to this as most reasonable and right, while to turn from it is a forfeiture of all chances both for benefiting ourselves and our brother. Now this is not a *tolerance* that is to put a *Christian* on the same level as an 'infidel,' or a 'scoffer,' or a 'fornicator,' or an 'idolator,' or a 'railer,' or an 'extortioner.' It is *not* to invade that domain of fundamental truth which constitutes what all Christendom are agreed upon as the 'Gospel of Jesus Christ.' It is *not* to open a door for Liberalism, or Agnosticism, or any other ism that cuts the nerves of Christian life and work.

"It is not to disparage church organization, and the proper and faithful exercise of its discipline under the direction and authority of its Holy Head. It is not to screen *offenders* who may have denied Christ, or the faith, or good morals, and from whom the church of Christ is commanded to separate itself. But *it is* to put

the *rights* of *Christian* brethren *parri passu*, and upon the same level on all matters touching the non-essential or theoretical matters of the church. It is to preserve and guard a platform where individual responsibility to God, *freed* from the intimidations of tradition and ecclesiasticism, shall be at liberty to make a *personal* application of the general principles of the Gospel already accepted. It has been the glory of our church to insist upon this personal responsibility to God, and to set forth the sin and danger of shifting it on to a priest, or a church, or a council. Theoretically we have claimed to be Spirit-directed, Spirit-controlled, but often with such mental reservation as to practically dictate the action of the Holy Ghost, and thus *prevent* it. The 'immediate guidance of the Spirit' can be freely conceded to such as speak according to the 'traditions,' and whose interpretations of most Scripture passages can be as accurately foretold a month before they preach as after they have finished, while an intolerant spirit is quick to doubt and darkly insinuate against the fact of Divine guidance in case of a deviation from inherited opinions. Not only so, it is bold in its resolute purpose to destroy ministerial usefulness and character, and to invoke the anathemas of a church 'decree!' Yet unkind and unchristian treatment from those who differ must not be *resented*, or murmured at, or even complained of by those who suffer; 'but let them glorify God on this behalf.' It therefore is in the interests of the *church* itself that we are constrained to insist upon it that true conservatism as well as true '*unity*' is best promoted by full liberty of investigation and utterance, and not by smiting honest men in the mouth, even though we obtain a priestly authority to do so."

CHAPTER XV.

A STANDARD-BEARER OF HOLINESS.

“The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.”—ROM. 8 : 2.

AS an introduction to this chapter, and to indicate how he was regarded by his brethren, both as to soundness of his doctrine upon this subject, and his skill in presenting it, we quote the words of the venerable Asbury Lowry, editor of *THE DIVINE LIFE*, and for many years a highly-respected expositor and preacher of full salvation. He says: “It is both an interesting fact and a humiliating confession which we are obliged to make, that both of these Quakers (Dougan Clark and David Updegraff) are more able and accurate expounders of the doctrine, and more zealous promoters of the experience of entire sanctification, than the majority of Methodist preachers. To them it is evidently an unspeakable luxury “*to spread Scriptural Holiness over these lands.*” They are not obtrusive, but they enter every open door. “They are instant in season and out of season.”

Every word of this is true. Yet he would, in his pleasant way, explain that “the Methodists had no patent right on Christian Perfection, and that George Fox taught the same one hundred years before John Wesley.” In this, as in other things, he would protest that “We

honestly think ourselves a genuine Quaker." And yet in this, as in other things, his immense catholicity of spirit appeared, and his interdenominational breadth was manifested and appreciated.

This is one thing to be observed about the effect of the experience and ministry of Holiness. It tends to unify the churches. It is in the line of answer to the Lord's prayer that "they may be one." No artificial unification ever unites the sects. No effort at a gigantic organic union of the churches of Protestantism need hope for any better outcome than what papacy and Romanism have produced. Many of the so-called "unions" for purposes of meeting, etc., are procured at the cost of essentials, and are simply of the nature of a temporary armistice. But Holiness subordinates non-essentials, and magnifies and maintains essentials, and ministers to "the unity of the spirit in the bond of peace." Every interdenominational door that opened to David Updegraff—and they were many—opened because he brought the doctrine and testimony of Christian Holiness. We know of no single exception to this rule. It was never because he came either to advocate or defend Friends' views; it was never because he came to advocate baptism, or any particular mode of its application; it was never because he came as the representative of some humanitarian project, philanthropic institution, Sabbath observance society, or anything of that kind; but because he preached Holiness. Doors of many churches opened widely to him. Camp-meetings always welcomed him. Indeed, some of them felt that they could not get along without him.

The spiritual in the churches—all over the land—while true to that which distinguishes their denominations, are eager and hungry for that which belongs to us all, even

the fullness of the blessing of the Gospel. This is what this man and minister of God declared unto them: Coming to Quakers, they were never served with debates upon the subject of water baptism, but with discourses upon the baptism with the Holy Ghost. Coming to Methodists or Baptists, etc., they were not treated to a dissertation upon the needlessness of "water," but to earnest exhortation upon the necessity of "fire." Ecclesiastical matters and many doctrinal points were left undisturbed where he found them. So were political questions. Likewise many details, even of Holiness as applied to taste and judgment and scruples of various sects. But the "great central idea of Christianity" was emphasized, explained, and enforced with a wisdom and a skill, and an untiring zeal which few of us have ever seen equaled, and never excelled.

Perhaps it might be said that he discovered or promulgated no new truths on this subject. But he brought out old ones which seemed new to many, and in a way to appear in new lights to all. Then he developed some previously-discovered germs, which, in their full bloom, acquired an importance to this subject, perhaps hitherto not sufficiently appreciated.

In this connection, many of us are under lasting obligations to him for the place and prominence which he was led to accord to the Baptism with the Holy Ghost, in connection with the entire sanctification of the human soul. In all doctrine there is a normal development. No doubt while, as David claimed, the doctrine of George Fox was the same as that of John Wesley, yet, under God, Wesley was blessed in bringing it out to a clearer definition than it was understood to be by Fox, or, possibly, by the church in any age. So, too, it is

probable that the modern Holiness revival has, in some points, unfolded the doctrine defined by Wesley, and brought out its symmetry and consistency more fully even, than appeared in his writings. It is comforting, however, to know that nothing has been brought out contrary to, or contradictory of, the teachings of Wesley. So that everywhere, in all denominations, where this doctrine is taught and this experience witnessed, it is easily recognized as Wesleyan Perfection, though it is Wesleyan only in the sense in which we have indicated. It was known and taught in the church before his day. It has been elaborated and explained more fully in our own day.

This mission of the Spirit in the sanctification of the believer is, of course, everywhere acknowledged. But that this mission is executed in what is called in the Scriptures the Baptism with the Spirit, and recorded there as the great blessing of the day of Pentecost, is not so fully emphasized. It is noticeable that many claiming the "second blessing," and yet withheld by educational bias from accepting the doctrine of entire sanctification by faith, are disposed to restrict this Pentecostal Baptism to the enduement of workers for service. Brother Updegraff was greatly used of God in showing the ethical effects of this blessing upon the primitive Christian; in showing, too, that it fell upon men and women alike—the whole number, one hundred and twenty (irrespective of apostolic office), being filled with the Holy Ghost; and also that this baptism was *distinctive*—being different from all other blessings which even the primitive Christians obtained. He further showed that it was *not the first* saving or spiritual blessing which these disciples enjoyed; but upon the other hand, that it was invariably preceded by a goodly work of grace in the hearts of the

recipients. The exact character and extent of this blessing he found clearly indicated by the symbol of fire with which the baptism was announced and attended; and by the emphatic testimonies of the Scriptures concerning it. And this "refining fire," this "purification of the heart by faith," he ably showed to be synonymous or identical with entire sanctification. This clear distinguishing of the "one baptism," from the refreshings oft, the plain showing of the subsequency of this baptism to the regeneration, or new birth of the soul, the widening of the promise hereof beyond the range of only workers, till it covers all the servants, handmaidens, sons, and daughters of the Lord's house, and the focalizing of the Spirit's fire upon the purification of the heart, will be of permanent value to the church as it is unassailable from either an exegetical or an experimental stand-point. And it is a key to many other difficulties in connection with the subject.

His doctrine of Holiness was relentlessly opposed to ANTI-NOMIAN ERRORS. None more than he relied upon the merits of Christ's death for acceptance. Yet, none fought more valiantly than he that perversion of the doctrine of Substitution, which would leave every man in sin (or sin in every man) and make Christ's personal righteousness a covering for man's filthiness, or a substitute for his obedience. With Paul he exclaimed: "How shall we that are dead to sin live any longer therein?" And with Paul again, he declared that "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." And in the ministry of this law to others he enjoined them, with the great apostle to "reckon themselves to be *dead* indeed unto sin."

Who will ever forget his proclamation of the death-warrant of the "old man?" How mightily and relent-

lessly he enforced the condemnation of sin in the flesh! How he exposed the fallacy and showed the unphilosophical as well as the unscriptural base of the theory of necessary retention of the dual nature as long as we are in the body! He carefully distinguished between the natural man and the carnal man; between what some have called our "*depraved* self" and our "*infirm* self." He showed conclusively that all of the language of the New Testament contemplates the "putting off," the "making dead," the "crucifixion," of the "old man," or the "carnal mind," or the "body of the sins of the flesh," and not merely the suppression of inbred sin.

While allowing for blessings many and refreshings oft, he most jealously maintained, however, the distinctiveness and completeness of that blessing which is most properly known as the Baptism with the Holy Ghost. He would carefully note the fact that it was always spoken of in the singular number, and with the definite article. It was the Baptism of Christ with the Spirit. And how beautifully and blessedly would he bring out the fact that He had come to stay, and that He was the Abiding Comforter.

His presentations of the experience of Perfect Love were exceedingly beautiful. In this connection he made much use of the illustration of marriage, showing first the sweet and anticipating enjoyment of that initial state of love wherein Jesus was the "lover of the soul," and then the ineffable delight of that consummation wherein Baali had become the Ishi of the soul, wherein "Christ, having loved the church and given Himself for it, presented it unto himself a glorious church, not having spot or wrinkle or any such thing." This is the bride in her wedding apparel.

As to blameless preservation in a state of holiness, David leaned strongly towards the side which emphasized the divine sovereignty. "The Lord is thy keeper," he would so often say. "He is faithful to keep that which I have committed unto him against that day," he would joyfully protest. And "now unto Him that is able to keep you from falling," was a favorite doxology with him. In this he greatly comforted many who thought it was the power of their faith that was to keep them, instead of the power of God through faith. He made a fine distinction between loss of communion and loss of union which aided many in explaining some of their frames and moods which were a sort of paradox with their fixed religious state.

Nevertheless, he duly recognized the possibility of sin after sanctification. He sometimes would preach upon "becoming a castaway" even after having preached to others. He would warn him that assuredly standeth to take heed lest he fall. He would urge any that had lapsed, or, as he styled it, been struck by one of Satan's fiery darts, to flee at once to the doctor, lest the poison get through his system. He devoted much time and toil and many tears to the recovery of backsliders.

Only eternity can tell the extent of the results of the Holiness ministry of this Joshua. How many entered that goodly land by his leadership, how many were taught by him to explore the land and do exploits, how many became teachers of others through his help and example, we have no means of knowing. Only we know that he was a mighty producer in the spiritual world, bringing forth "some an hundred fold."

In the following chapter we will give a (condensed) sermon by Brother Updegraff, illustrative of his teaching on the subject of a second work of grace.

CHAPTER XVI.

STEPS IN THE EXPERIENCE OF THE APOSTLES.

“For therein is the righteousness of God revealed from faith to faith.”—ROMANS 1: 17.

THE apostles, with invariable unanimity throughout their writings and testimonies, present the subject of spiritual life, not only as progressive in its character, but as progressing by separate and distinct stages. These stages, marked upon the human side by distinct acts of faith, and upon the divine side by the bestowal of distinctive benefits of the atonement; these resulting in distinctly marked Christian experiences, as indicated by Paul's references to “babes” and “perfect men,” and by John's classification of “children,” “young men” and “fathers.”

None need an argument to establish this point, nor further citation of scriptural texts to show that the apostles urged progress, nor that they taught progression in distinctive steps. But many seem unable to mark these steps in the experiences of the apostles themselves. At least, particularly with respect to the two great epochs in spiritual life so clearly and constantly held before our attention, as the birth of the Spirit, and the baptism with the Spirit.

Why this obscurity we cannot tell, unless it be due,

either to the dullness of spiritual perception in those eyes which have not received the second touch, or to the errors and misconceptions which prevail in our times in the general teaching upon spiritual topics. Certain it must be that the apostles had taken some steps in spiritual experience before the day of Pentecost. Certain again it must be that they took some other step on that memorable day, which was different from any ever taken before, and which advanced them into a realm quite distinctive in itself.

Let us, then, examine "whereunto they had attained" *before* the day of Pentecost, and whereunto they were advanced *at* the day of Pentecost. Or, to adopt the familiar language of the inquiry: (1) "When were the apostles converted?" and (2) "Did the apostles ever receive the second blessing?"

(1). It is necessary, first of all, to settle, if we can, upon the time when the apostles were "converted." A claim that they were "sanctified wholly" before Pentecost could not possibly be sustained, and is, perhaps, made by no one. But to deny that they were "converted" previous to that time, involves the most palpable and serious contradictions, and is wholly inadmissible. We think, then, that to draw the line between their partial and their entire sanctification, between the birth of the spirit, and their "baptism with the Spirit," at Pentecost, is to be true to the facts in their case as made plain in the Scriptures, and also to sound doctrine and the experience of God's people in all ages. "But if the disciples were 'converted' before Pentecost, and really justified by faith, they must have heard the Gospel and received it." This they certainly had the opportunity of doing through John the Baptist. It is distinctly declared in Mark 1, that "the

beginning of the Gospel of Jesus Christ " was when " John did baptize in the wilderness and preach the baptism of repentance unto the remission of sins." That was exactly John's commission—" to give knowledge of salvation unto his people by the remission of their sins." And this is accompanied by the new birth, the birth of the Spirit, or regeneration, which " prepares the way of the Lord." Or, it is that state which is necessarily precedent to the " Baptism with the Holy Ghost," by the Lord Jesus.

Jesus cometh "after me" said John, and His work is after John's work. His baptism with the Spirit "after" John's with water; the one having reference to repentance and remission of sins, the other to "purge" away sin, or to sanctify. Justification by faith could not be more explicitly taught than it was by John to his disciples in such passages as John 3: 36, for example: "He that believeth on the Son hath everlasting life; and he that believeth not on the Son shall not see life; but the wrath of God abideth on him." Some of John's disciples left him and "followed Jesus" the moment they first "heard Him speak" and "abode with Him that day."

Then they went to find their brethren, and brought them to Jesus, who welcomed them as His followers, and commissioned them to "go, preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." "Received" what? Manifestly the gospel of their salvation! "And whosoever shall not receive you, nor hear your words," etc., "it shall be more tolerable for the land of Sodom," etc., "than for that city." "Behold, I send you forth as sheep in the midst of wolves." Could they be Christ's "sheep" and yet "unconverted?"

“And ye shall be brought before governors and kings for my sake.” “The disciple is not above his master, nor the servant above his lord.” “The very hairs of your head are all numbered.” “He that receiveth you receiveth me.” Is it conceivable that such a complete identification with the Lord Jesus could be affirmed of the unconverted Jew? That Jesus was thus sending forth men to preach the kingdom of God to those who were yet “sitting in darkness and in the shadow of death?”

Can any reasonable man continue to believe it possible that Jesus could be thus giving men “power and authority [over devils,” who were not themselves delivered? Were “lost sheep” sent to hunt lost sheep, the sick to heal the sick, the blind to heal the blind? Such a thought is preposterous, and contradicted by the most explicit testimony of our Lord himself. “Rejoice,” said He, “because your names are written in heaven.” “Unto you it is given to hold the mysteries of the kingdom of God.” “Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom.” “Thou gavest them me,” “they have kept thy word,” “they have received” “have known,” “have believed,” “for they are thine,” “and I am glorified in them.” “I pray not for the world, but for them which thou hast given me.” “And the world hath hated them because they are not of the world, even as I am not of the world.”

Now, if language could possibly make a distinction between the “world (that) hath not known thee,” “these (that) have known thee,” and that “thou hast loved them as thou hast loved me,” then surely these repeated utterances of the Lord Jesus have made that distinction unmistakably clear. Then on the human side, the consecration of these disciples to the work of the Lord Jesus is

remarkably evinced, as they "left their nets" and "their father," and "their ship,"—in fact, their all—immediately at the call of Jesus, to "follow" Him and become "fishers of men." They "rejected the tradition of the elders, and went through the towns preaching the Gospel, and healing everywhere." They went in faith, "taking nothing for their journey, neither staves nor scrip, neither bread, neither money," and "even the devils were subject unto them."

Surely the testimony of such fruits of loyalty to Jesus ought to silence and rebuke every one that questions the regeneration of these men. But it is objected, "The disciples could not have been converted before Pentecost, because the Spirit was not yet given, because Jesus was not yet glorified!" This is to confound things that differ. Certainly "the Holy Ghost was not yet given," in his fullness as the "Comforter," as the "Spirit of truth," as the ascension "gift" of the Lord Jesus to such as already "obey Him"—(Acts 5: 32). True, "the Holy Ghost was not yet given" as the "executive of the Godhead" and the successor of the Lord Jesus in becoming the head of the dispensation of the Spirit. It is only in such a sense that we can understand these words, and that the peculiar effusion of the Spirit that was "the promise of the Father," is here expressly set forth as yet a matter of *promise!*

But it is equally clear and demonstrable that in a wider sense the Spirit was given, and had been in the world, and in the Old Testament church from the beginning. "He moved upon the face of the waters." He inspired the Old Testament prophets and writers and saints. Many of them are said to have been filled with the Holy Ghost. John the Baptist was thus "filled," the Lord

Jesus was thus "anointed," the disciples knew Him, and Jesus testified "He dwelleth with you, and "it is not ye that speak, but the Spirit of your Father which speaketh in you." Thus it was that through the Word preached by John and Jesus and the disciples, the Spirit wrought conviction and repentance in the hearts of many of their hearers, and such of them as "confessed their sins" and "received" Jesus were forgiven and received a new nature and "power to become the sons of God."

"A new heart will I give you and a new (or regenerate) spirit will I put within you," attests the presence and the regenerating measure of the Spirit's working, long prior to Pentecost. All that is needed, then, is for us clearly to distinguish between the regenerating work of the Spirit, known before Pentecost, and His infilling and indwelling presence in a sense unknown until then. These two are complementary parts in the work of salvation, but not identical. Neither are they simultaneous, but successive; the former invariably preceding the latter. The beginning of life must always be distinguished from the perfection and fullness of life. In the former case, the Spirit works first *upon* men, then *in* them. In the latter case, He takes personal possession of their "inward parts," and works through them for the salvation of others. In view of the simplicity, beauty, and naturalness of this divine method, it is not a little surprising that there should be any dispute whatever about it among believers. And yet we must remember that the doctrines of the Holy Spirit, and even His work in regeneration and witnessing to the same, have been almost hidden, unknown, and dormant for ages, not only before but since the Reformation.

(2). If we have now succeeded in establishing the fact

of the "apostle's conversion" before Pentecost, there is but little required to "find a second work or blessing coming on them" at that time.

Nearly three years before, they had been called, "ordained" and commissioned to preach the Gospel by the Lord Jesus, and great success had attended their ministry; but they had not yet received their full equipment for the intensifying heat of the oncoming battle. They had "received the Holy Ghost," but not in his personal fullness. They had been justified freely, but not "sanctified wholly." They had "been born of the Spirit" but not "baptized" or "filled with the Spirit." For this they had "the promise of the Father," revived by their ascended Lord, and for their "sanctification" Jesus had devoutly prayed. In their probationary experience they had learned some lessons of great importance. There had been occasional developments of a spirit of selfishness, ambition, contention, jealousy, and mistaken zeal. Some of them really thought they were quite as ready to "go with Jesus both to prison and to death" as they ever would be.

But in this and in some other things they needed to be "converted," or have a complete change of mind, for when the test came, "they all forsook Him and fled." To be sure, they had no directions, and could not possibly tell what was the best thing to do, especially as Jesus had given the rabble orders to "let these go their way." But the outcropping of the remaining self-life of the "carnal mind," reached a climax in the denial of Peter. Intimidated, perplexed and angered by a malicious and insolent crew, he lied and swore, just as many another child of God has since done when under strong provocation. But not always do they repent so quickly as did

Peter, and weep in heart-broken contrition, as he met the pitying gaze of his grieved, yet loving and forgiving Lord. Such an experience was well calculated to emphasize the necessity of deliverance from every inward foe, and of tarrying at Jerusalem for the promised enduement of power from on high.

He was a most suitable man to "strengthen the brethren" in this purpose. No doubt he did it. They waited and they received. "Suddenly there came a sound from heaven." "And they were all filled with the Holy Ghost." "God purified their hearts." "With one mind and one mouth they glorified God." Henceforth, the transformation in their lives was as marked and marvelous as it had previously been at the time of their regeneration. Faith, courage, and love were made "perfect," and now no man calls anything he possesses his own. "Pentecost" commemorated the giving of the law at Sinai, and it was the fitting time for the Holy Ghost to write it in the hearts and minds of the disciples. It was fifty days after "Passover," which commemorated deliverance from death and judgment by the blood of the Lamb. And just as "Passover" and "Pentecost" are thus separated, so our personal "Passover" and "Pentecost" can never be one and the same thing, or come at the same time, but the one must succeed the other in the very nature of the case. The temple was first built, then the glory of the Lord filled it. So He first builds His spiritual temple in us, and then, if wholly consecrated to Him, His Holy Spirit comes in to purify and dwell there, to keep and to guide us, and to glorify Jesus.

(3). Once more we may briefly show that the same distinctions in Christian experience that have been cited in the case of the disciples are plainly recognized and

dealt with in each of the Epistles and churches of the New Testament. That as a practical fact, Christians are spoken to and of, who are distinctly recognized and described as such, and yet just as distinctly urged to become "sanctified wholly" or to be "filled with the Spirit." The "beloved of God at Rome" had a "faith that was spoken of throughout the world," and yet they are besought to "present their bodies a living sacrifice, holy and acceptable unto God." "The church of God which is at Corinth, sanctified in Christ Jesus, called to be saints," recipients of "the grace of God," and "babes in Christ," are, nevertheless, admonished about their "contentions," their "carnality," their "walk according to man," and several accompanying evils. They are taught that the way of consecration and "perfect holiness" is to "cleanse themselves from all filthiness of the flesh and spirit." The Galatians had been "called unto the grace of Christ," and "begun in the Spirit," but were foolishly endeavoring to be "made perfect by the flesh," instead of being "crucified with Christ" and "glorying only in the cross."

"The saints which are at Ephesus and the faithful in Christ Jesus" were to "put off the old man and put on the new man," and to "put away all bitterness and evil speaking with all malice," and to "be filled with the Spirit."

"The saints in Christ Jesus which are at Philippi" are assured that "He which begun a good work in you will perfect it," "that ye may be blameless and harmless, the sons of God without blemish."

"The saints and faithful brethren in Christ which are at Colosse" are to "mortify (make dead) therefore, your members which are upon the earth; fornication," etc.,

“that ye may stand perfect and complete in all the will of God.”

“The church of the Thessalonians,” who had received the Gospel “in power and in the Holy Ghost,” needed to have their hearts “stablished unblamable in holiness,” and to be “sanctified wholly,” and for this Paul earnestly prayed.

The Hebrews, who were “partakers of the heavenly calling” were to “take heed, lest there be in any of you an evil heart of unbelief” and to “follow holiness without which no man shall see the Lord.”

And to the churches in Asia the Holy Ghost has spoken to precisely the same effect, holding forth to believers their “acceptance with God,” through the gift and “grace of our Lord Jesus Christ” on the one hand, and their still remaining inbred sin and failure on the other. He thus holds in wondrous wisdom the even balance of truth, with its encouragements, and warnings, teaching us that all our need shall be supplied “according to his riches in glory by Christ Jesus,” “and that we may indeed glorify God in our bodies and our spirits which are His.” Holiness, then,—holiness needed, offered, enjoined, and promised,—is to be obtained through the blood of Jesus Christ and the “Baptism with the Holy Ghost.” “He that hath an ear, let him hear what the Spirit saith unto the churches.”

CHAPTER XVII.

HIS POSITION ON THE CHURCH QUESTION.

“I wist not brethren, that he was the high priest: for it is written thou shalt not speak evil of the ruler of thy people.”—
ACTS 23: 5.

ALL degenerations among Christians evidence themselves sooner or later, surely and forcibly, in the rule or government of the church. Not always or ever so quickly, in its legislation, but invariably in its administration. And this with most remarkable inconsistency many times; for, laxity in applying discipline to the rich and those who are socially influential, often goes side by side with the most intolerant papacy in applying strictures, prevention and punishment to those whose greatest riches are in liberty of conscience, and freedom in giving utterance to a full and fearless Gospel.

Romanism itself and the growth of Romish tendencies in the periods of spiritual declension in various Protestant churches, evidence the fact that nowhere, in all the fabric of the Christian system, is remaining carnality in believers or recurring backslidings among professors, more certain to be felt and seen than in the ambitions, jealousies, covetousness, love of power, autocracy, political meth-

ods, sectarianism, intolerance, bigotry, etc., which too frequently characterize the legislative bodies, the judicial tribunals and the executive offices of the churches. This is predicated of no one particular church merely, but it is true of churchism the world over and the generations long. And true in exact ratio with the carnality of men and ministers, and most true, as a rule, of the larger and more popular churches, since these, in making numbers and social position their ambition, have opened their doors the wider to the incoming of the world, and have lowered their standard of doctrine and discipline below a proper restraint upon carnality, and below the hope of its complete destruction in this life.

Now, the experience of Christian holiness and a commission to proclaim it, bring one at once into a distinct war with carnality and more particularly with sin in believers; and hence is opened the great and grave CHURCH QUESTION among holiness witnesses and advocates. We have already alluded to our having heard the subject of this memoir elucidate and emphasize Ephesians 6: 12—“We wrestle not against flesh and blood . . . but against . . . spiritual wickedness in high (or heavenly) places.” He showed very clearly and quite forcibly that these high places were not in the atmosphere, nor in the “third heavens,” nor in some intangible form and uncertain place, but they are *in the church*. The very same location indicated by other texts which speak of our “sitting together in heavenly places,” etc. Not that holiness has any war with the church. God forbid! Nor that it has any conflict with “the powers that be,” or “them that have the rule over us in the Lord.” Nay, verily. But it is diametrically opposed to sin. It is specially zealous against “sin in believers.” And as a con-

sequence, a revival of holiness in a church, which is in any measure degenerate, will precipitate a conflict similar to what has been experienced in the individual heart. "The flesh lusting against the Spirit, and the Spirit against the flesh." There is a manifest contrariness. "These are contrary the one to the other." To the one the other seems stubborn; to the other the one seems perverse. Sectarianism, priestly domination, worldly methods of church finance, politics, etc., distress the wholly sanctified; and the simplicity, spirituality, deadness to the world, revivalism, zeal for holiness, etc., of the pure in heart grate upon those who mistake churchism and churchianity for the church itself; and who confound the selfish usurpation of power over the consciences and liberties of others, upon the part of ambitious prelates, with a just and holy oversight of the house of God.

We look with much interest at David Updegraff's attitude and course in this matter; for we believe it may serve as a precedent for many who are in bewilderment. And we remark, in the first place, that he yielded to no temptation to become a *church anarchist*. Some have done this, we fear. They have resisted rightful authority. They have spoken evil of dignitaries. They have broken away from the wholesome restraint of all church government. They have ruthlessly sacrificed the protection of ecclesiastical law. They have made the blunder of denying and decrying any and all visible church organization and authority. No so, David. Though no man more than he was conscious of the sham, and shallowness, and show, of much church life, no man more than he could see and feel the injustice, the intolerance, the unmercifulness of degenerate, decayed and defiled ecclesiasticism. And he

had too great a soul to view and regard this only in its bearings upon the individual rights and peace and happiness. He could see and estimate its effects upon the kingdom of Christ, upon the spread of holiness, upon the evangelization of the world. Such a nature as his, so heroic, so magnanimous, so indignant at injustice, might easily have mistaken impatience for a commission to release himself and others from the apparent drawbacks and disadvantages of submission. But grace held him, the Spirit of God directed him. The love of Christ constrained him. He could be content with what Providence allowed, without compromise with what carnality occasioned. He could rebuke ecclesiastical corruption without losing respect for the church, and without leading others to lose respect for it. Happy art! Holy accomplishment! None but one filled with the Spirit could so discriminate, and maintain a course consistent herewith.

In the second place, David Updegraff never evinced the slightest zeal or inclination to form a new church. Though there may have seemed occasion and very favorable opportunity, it never entered his mind or heart. He was preserved from the error of some in supposing that a new denomination built upon the plane of a required sanctification as a condition of membership, would solve the problem of holiness in connection with ecclesiasticism. He never even seemed to think that his supreme mission as a sanctified leader was to rebuke the abuses and corruptions of those in authority, though he observed them and bore fitting testimony concerning them. His mission was neither that of the construction of a new church, nor the destruction of an old one. It was a mission of life and love and liberty to the individual heart, and of church life and love and liberty, just in proportion as the indi-

vidual members entered the same. Holiness is death to sectism in two ways. First, by killing zeal for sectarian enterprise. Second, by killing that within the church upon which sectarianism thrives. But it never kills sectarianism by a direct war upon any of the sects, nor by the formation of a new sect for itself.

We might remark, in the third place, that Brother Updegraff never dreamt of solving the ecclesiastical difficulties in the way of a holy life and ministry, by changing from one church to another. There may be individual cases, and local conditions, under which such changes may, in some instances, be advantageous. But in the very nature of the case, there can never be either a call that such a transfer should be general, nor a hope that it will produce a permanent cure of the evils sought to be corrected. That God may, in different generations, raise up a Luther to found Protestantism, or a Fox to establish the Society of Friends, or a Wesley to inaugurate a revivalistic movement that should later become one of the churches, we cannot dispute. But David Updegraff was conscious of no such commission, and he was too sensible to expect to find in any of the churches an ecclesiasticism more spiritual than the church itself.

But he abode in the same calling wherein grace found him. Notwithstanding the conservatism which stood in his way, and the absence of spirituality in many of those who had the pre-eminence and the rule, he, nevertheless, found ecclesiastical recognition and authority as a minister, which gave him many open doors, and which resulted in untold benefits and blessings to the people and the ecclesiasticism with which he was identified. There is to-day a better type of evangelical Christianity in the Ohio Yearly Meeting of Friends, many times better, than when

he began his ministry. And this spiritual improvement is shared by other meetings in proportion as his opportunities and influence were extended beyond the limits of his own meeting. We believe there is wisdom in the study of his course and its consequences here, for those of us who encounter difficulties similar to those which confronted him from men of power in the church.

CHAPTER XVIII.

INTERDENOMINATIONAL WORK.

“I am a debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise.”—ROM. 1: 15.

WE have already alluded to the fact that as an ambassador of Holiness he became an apostle, or, rather, a pattern and a promoter of the highest type of Christian unity. This, however, let it be known, with no sort of defect in his allegiance to his own church. On the contrary, those of us who were sometimes nearest him in his most popular and powerful work among the churches, can bear testimony that “his heart’s desire and prayer to God for Israel was that they might be saved.”

When doors opened among the Friends (though sometimes at a lesser apparent advantage) they always had the preference over others. In fact, during the early years of his evangelistic work, his labors were almost wholly confined to the Friends’ church. The tidal wave of spiritual power that had set in upon his own people, made such demand upon his time and strength that, to go beyond them, was out of the question.

The Christian Worker (a Friend’s journal) has this to say concerning him and his relation to the great revival among the Friends: “His great breadth of mind, sound

common sense, keen perceptions, ready grasping of facts, wide knowledge of character, remarkable gift of humor, his clear-cut illustrations in preaching, and evident presence of the Holy Spirit in his heart and work have rendered his ministry phenomenal in his own church. And he has been among the most approved in bringing about the extensive revival of evangelical religion with which the Friends' church has been blessed in various localities for the last twenty years. His ministry is in the power of the Holy Ghost, and wonderfully blessed to the saving of sinners and the sanctification of believers. As a public teacher of evangelical truth, and a manipulator of meetings held for the promotion of holiness, he has few equals, and, perhaps, no superior. Of late his work has extended greatly among other denominations, and his wide experience and versatile gifts have opened for him a remarkable field of usefulness. And through faithful obedience 'to the Heavenly Call' David Updegraff has been the instrument, in the hands of the Lord, of leading multitudes into the light and liberty of the Gospel of Christ."

Regularly, for many years, he journeyed to Philadelphia, at the time of the Friend's Yearly Meeting there, to conduct meetings for spiritual profit in the parlors of that elect lady, Elizabeth Farnum, who opened her house at these times that her own people, as well as others, might share the blessings of his ministry.

At all our great camp-meetings he manifested a peculiar interest in Friends, who, drawn by the announcement that he would be there, or by their general interest in these great themes, had come to the feast of tabernacles. At his own home church he would serve the very cream of the products of this goodly land, and besides this, watch every opportunity to bring in fellow-laborers from

abroad, to give his people the best of everything he found, as well as the best of what he himself had.

Yet, notwithstanding this loyalty and love for his own "tribe" (as he would sometimes playfully speak of it), the church at large felt, and he felt, that he, in a sense, belonged to us all. Here is a Friend's testimony to his interdenominational work: "From this time he went forth as God's gift to the entire church—too grand and too broad to be limited by any one denomination—and oh, how eagerly his message of full salvation was received by Methodists, Baptists, Presbyterians, Episcopals, and many others."

We might remark here that the interdenominational type of this modern holiness revival is calculated to bring out more clearly and conspicuously what we think is a just distinction between sectarianism and denominationalism. That there is, at least, a permissive Providence underlying the history and sustaining the existence of the several distinct denominational bodies of Christians, we have no doubt. But that the exaltation of "our" church as "the" church, or above or against the church as a whole, or other denominations in particular, is a crime against our fellow-man and a sin against God, must be more and more evident as one drinks in of the fullness of the spirit of unity, and the completeness of Christian love.

The demand for a Holy Ghost ministry supplies the key to unlock doors that are otherwise barred against those who march under other tribal banners. The grace of perfect love impels men to press out beyond the boundaries of their own respective churches with the Gospel of this great salvation to the whole family of God. Sectarianism has its root and its nourishment in carnality, and holiness is death to this—root and branch.

With the spread of the holiness movement there is sure to be, and already is, a decline of sectarianism. An advocate of holiness may not please the remaining bigots in his church by obliterating sectarian lines thus and ministering to all aright, but it is the universal experience of those who possess this grace that they must minister the same to all God's people alike.

The holiness conventions and camp-meetings particularly welcomed Brother Updegraff to this interdenominational work. Here Episcopalians, Baptists, Presbyterians, and others mingled with Methodists to wait upon the Lord in the tented grove. Here he never obtruded "family matters," as he would call them, of his own church; nor did he foster in others any disposition to do so; nor to a discontent, as though they could not live a holy life in their church; nor to a censorious spirit, complaining of their lack of liberties or of their oppression there. "What shall one do?" demanded a brother in open service at a camp-meeting, with the appetite which this experience creates, "when he only gets hard tack and bean soup at home?" "Burst in the cupboard and help yourself. Next!" was his quick rejoinder. One so aggressive, so independent, and so ardent in his protests against ecclesiastical intolerance might easily sound the cry of "Come-outism," which is a kind of church socialism or anarchy. But no! his judicious head was as cool as his loving heart was warm. The farthest he ever went was to invite people out for an occasional meal from home, telling them that "a change from home cooking was wholesome as well as pleasant for almost anybody." This, indeed, seems to be the Providential relation of these holiness meetings to the churches. Not designed to build up or tear down, but to supplement and uplift. Not able to

effect church unity by organization for that end; but to promote it by creating greater opportunities for the One Spirit to operate in all the churches. Various sub-organizations of the church have grown up in our times to supplement her work in different specific directions. Y. M. C. As. for the interests of young men; W. C. T. Us. to forward Temperance reform, etc. These are like different members of the body, each filling a place and doing good work. But the simplest of all these auxiliary organizations, and the one closest to the heart and mightiest in its effect and blessings, is that which spreads Christian holiness by the employment of evangelists, the holding of conventions, assemblies, and camp-meetings, the circulation of literature, etc., for the promulgation of the doctrine, the witnessing to the experience, and removal of obstacles and furnishing of opportunities for God's people to enter in.

We might mention many of the meetings in which David Updegraff was, from time to time, called to preach the truth and lead the people over the Jordan, but we can do this better by giving the reader his own brief field notes of a single summer's campaign, extracted from the "FRIENDS' EXPOSITOR:"

"FIELD NOTES.

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"More properly they might be called notes of the field, since we have not even made a memoranda of anything at the time, and must depend on memory and the *Christian Standard*, as we give our readers just a glimpse into the various meetings in which we have *principally* been engaged for the past three months. We are cau-

tious in the use of superlatives, yet we trust that it is true, when we say that it has been the best summer's work we have ever known. We have been careful for nothing, but to know God's will and do it. We have not spared ourselves, but strength has been graciously bestowed and we have lacked for nothing. Physical health has been almost perfect, though we have stood in front of the battle from early morning until the doxology at night, nearly all the time and sometimes preaching three times a day. Praise God 'that the life also of Jesus may be made manifest in our mortal flesh.' The kindness, coöperation, and confidence of fellow-ministers of all denominations could hardly be exceeded. Perfect love has had right of way and has marvelously seemed to pervade every place and everybody. We have been graciously helped of God in preaching to more people than ever before, and though we have no record of numbers, we know that multitudes have found gracious answers to their prayers, and we have not seen a single barren service. To God be all the praise.

“Our ten days in Pittsburg, Pennsylvania, were divided between the Holiness Convention in Liberty street church, and our friends of the Butler street M. E. church, Rev. W. F. Oldham, pastor. In the former, we were associated with Brothers Pepper, Smith, Walker, Hudson, McKee, and other dear brethren in a meeting of great profit and blessing to all in attendance. At Butler street we also held a few meetings, assisted by Brother Walker, with a good degree of blessing and profit, especially so, when the excessive heat was taken into the account. Pastor Oldham says, 'More than one precious bark that had for years been hugging the shore was pushed off into the deep waters of Gospel fullness at these meetings.'

It was here that our dear brother, Rev. E. F. Walker, of Fort Collins Presbyterian church, Colorado, joined us according to a previous understanding. It was our great pleasure here to enjoy the hospitality of our valued friends, the Carnahans, the Neelds, the Robinsons, the Dodges, and the Dennetts from New York.

“At Glenolden, Pennsylvania, on June 20th, in company with Brother Walker, we began a nine days’ meeting with our dear brother, Rev. E. O. McFarland, pastor of the Presbyterian church, in this beautiful suburb of Philadelphia. Services were held in the grove just in front of the church. An ample platform for preachers and singers, and seats enough for a very large audience, and the whole beautifully furnished with electric lights, had all been arranged and provided by the courageous faith of Pastor McFarland. The attendance was good from the beginning and increased to the close. Rev. F. E. Smiley and other neighboring ministers took an acceptable part in the work. The word of the Lord had free course, and as one of the brethren puts it, ‘Many souls were converted, many Christians were filled with the Holy Ghost, and many more were left with the blessing of hunger and thirst after righteousness.’ The hospitality of Elder Knowles and Brother and Sister McFarland was unbounded, and Mrs. McFarland’s faithful service at the organ, and in every good work, was most highly appreciated. To the admirable courage, indomitable energy, and consecrated zeal of Brother McFarland and his devoted wife is largely due the blessing and success of this meeting, all of which we record for the glory of God.

“THE MOUNTAIN LAKE PARK MEETING began on the 4th of July. Or, it *really* began in the prayer meeting the

evening previous, where the attendance was large and the spirit of the meeting was excellent and fruitful. The morning of the *fourth* was an ideal one, even for Mountain Lake Park. This was the largest of any of the *seven* opening meetings held on this ground. The company was easily seen to be a representative one. Our beloved John Thompson was in his happiest vein, making a few opening remarks full of hope and courage, and kindly commending us as *leader* of the meeting to the Holy Ghost for wisdom and guidance, and to their loving support and sympathy. Brief salutations, testimonies and prayers followed until an invitation to the altar was accepted by more than thirty persons, and this first service closed in victory and blessing for many. The greetings among so many dear brethren and sisters were never more cordial. The crowd of those usually present at this camp-meeting seemed in no wise diminished, while the number here for the first time was greatly increased. Brothers Pepper, Carter, Smith, Clark, Walker, Conner, Boole, Friend, Hadley, Grob, Davis, Ogle, Gilmour, Hudson, McKee, and sisters Williams, Kenney, Boyd, Boole, Mills, Sharp, Neeld, Small, Downey, Boyd, Amanda Smith and many other workers, evangelists and ministers, whose names do not occur at this moment, were present this first day of the meeting. Brothers Keene, Boyle, Hussey, brother and sister Willing, and many others, arrived a little later. They all came in the fullness of the blessing of the gospel, and were used by the Holy Ghost for the help of others. Their various gifts were exercised for the profit of all in the public services, with freedom and power, as the Lord seemed to call for them, and with great acceptance to the people. The most delightful unity and harmony prevailed. There were no

jealousies, or striving for chief seats, but preferring one another in love. The whole meeting was one grand love feast. The preaching was of the highest order, and on deeply spiritual lines. The exhortations and prayers, and sermonettes, and songs and testimonies, were in the Spirit, and most effective in results. To the large number of beloved brethren and sisters who were so cordial and tireless in their co-operation throughout these gracious services, we extend the heartiest thanks, and our appreciation of their loving forbearance and kindness. We cannot particularize here, but clip a few 'nuggets' elsewhere. The work of conversion and sanctification went steadily forward with increasing power throughout the meeting. Thus, to a great many persons, this was the '*best camp-meeting*' they ever attended, and it was *good enough* for the rest of us. To God be all the glory for another most blessed meeting at Mountain Lake Park.

"EATON RAPIDS, MICH., was our next meeting. We began on the 23d day of July, closing August 2d. We found here a large body of solid Christian men and women, a good portion of whom were in the light of full salvation. This Michigan Holiness Association is one of the best organized and equipped that we have seen. Rev. W. T. Cogshall, of Kalamazoo, was the President, and Rev. M. M. Callen, of Jackson, Secretary, Chorister, Chairman of Committee on Public Worship, etc. Their grounds are well chosen, bounded on one side by the beautiful Grand river, and well built up with substantial cottages. We were joined by our special co-laborers for this meeting. Rev. Enoch Stubbs, of Philadelphia, and Major J. H. Cole, of Adrian, Bishop Mallalieu, Dr. Potts, and others came in most acceptably as the meeting progressed. Holiness had right of way here from the be-

ginning, and the work of sanctification and justification went forward together in every service. There was a good proportion of conversions among the large number that were blessed at the altar in the different meetings during the series. The number of young preachers baptized with the Holy Ghost was rather larger than usual, we think. The brethren were most cordial in their co-operation, and fraternal sympathy and unity prevailed. All denominations were represented, but the lines were invisible. Our association with the brethren and sisters who labored in word and doctrine was delightful and profitable, and we do thank the Lord for the meeting at Eaton Rapids.

“PITMAN GROVE was reached early on the 7th of August, and we were glad to learn that the meeting was going well, under the care of Presiding Elder Relyea. Doctor Jones and others had been preaching for a week, and we found a large number of choice workers on the ground. We were soon reinforced, too, by the coming of Captain Carter, Doctor Clark and others. From the first moment, we were made to feel our cordial welcome to the hearts of the people, and by the dear brethren of the Association. Nothing could exceed the cordial transfer of leadership, by our esteemed Brother Relyea. In a few well chosen words of fraternal love and welcome, he commended us to the confidence of the people, and invoked the blessing of God upon all of the future meetings. We were made to feel the warm response of the congregation and ministers present, and preached our installation sermon at once, with much liberty and blessing to our own soul at least. There were the Tent meeting as usual in the early morning, noon and evening, led by Brother Stocton, Sisters Smith, Kenney, Boyd and Van Name—meetings of great freedom, power and blessing, without

an exception. The young people's meeting, led by Brother Lyon, and the childrens' meetings, in charge of Brother and Sister Thompson were also very effective and fruitful. Then in the great auditorium the meeting was almost continuous from 8:30 A. M. to 10 P. M., held with a variety, freedom and power that is rarely to be found in any other *great* camp-meeting. And this is a 'great' meeting. It is unique in this respect. Thousands are pouring in day and night from Philadelphia, and neighboring towns, besides those living on the ground, who come to the *meeting*. The attractions of popular sea-side resorts are not the object here. Preaching tournaments by star preachers are not encouraged nor provided for by the management of Pitman Grove. Their supreme object seems to be that all of the meetings shall be held in the 'power' of God, and that 'Pitman Grove and power' shall always be synonyms. While the Association has such men as Walton, Brown, Williams, Cassady, and other associates at the front, encouraged and assisted by Elder Relyea and the noble band of men in the New Jersey Conference, Pitman Grove can never be surpassed in the true excellence of its ministry, the zeal of its workers, and the extent and thoroughness of the work accomplished. Doctor Gilmour is unexcelled as a leader of song, and the music this year was 'better than ever,' we believe was the general verdict. The closing service was an occasion to be remembered. The prayers and praises, and songs, and parting words, and tears, and tender good-byes, all combined to impress the eager multitude with a sense of the power of religion to make human hearts happy and loving. Thus closed our *sixth* year at Pitman Grove Camp-meeting, and we acknowledge to have felt deeply moved at the overwhelmingly kind and hearty

invitation to return next year. We could say no other than 'If the Lord will.'

"TO GREENVILLE, PA., we came next, after a brief and much needed rest at Ocean Grove with loved ones there. It was our privilege, on several occasions before leaving, to lead Mrs. Palmer's Holiness meetings in the Tabernacle, which the dear Lord graciously owned. We reached the camp at Greenville merely for the closing days. But we found a beautiful little city in the valley, and an excellent meeting going on in charge of Brother Burchfield. The people were eager to listen and prompt to respond to invitations to seek the Lord. The days we spent there were, we think, very profitable, and not a few found the blessings they sought. We were glad to make the acquaintance of many dear brethren whom we had never met before; and also to meet a few valued friends of former years. At the close we thankfully turned our face homeward.

"OHIO YEARLY MEETING began in a few days after reaching home, and we were glad to welcome the dear brethren and sisters who came flocking in from far and near, to this great annual feast. A goodly number of our own ministers came, and some dear brethren from other Yearly Meetings. John Henry Douglas from Iowa, and yet not a stranger, but well known and beloved as a servant of Christ, all through our limits. The same is true of Dr. D. Clark, from Indiana. Prof. Thomas Jones and wife, from New York, were strangers, but none the less welcome, and all did great service in the loving and faithful ministry of the Word. The business of the church was transacted with despatch and in the most fraternal love and unity. Gospel Meetings every morning and evening, and 'business' gave way for a little religious

service at any time. Liberal offerings were made in the face of the meeting for Foreign Missions and the evangelistic work. We do not think there was a single sour or displeased or disappointed person present. All praise be to Jesus our Lord and Leader. Our beloved brother, Elias Rogers, an Elder and Christian worker from Canada, was present a part of the time, and from a private letter of his we clip a few sentences, as the expressions of a stranger: 'I greatly enjoyed my visit and was much pleased to note the harmony which prevails in your Yearly Meeting. It is not often that one is privileged to witness such showers of spiritual blessings as came down upon the people at almost every session. I have never attended a Yearly Meeting where there was such a large proportion of young people, mostly in the enjoyment of a rich Christian experience. Then the number of conversions and sanctifications during the Y. M. seemed to be very large for such a gathering. I think there were several cases at almost every one of the morning and evening meetings. As for thyself, thee should be greatly encouraged to press forward in thy Master's service, as He may lead. The hearts of your people seem to be as one.' We close this record of the gracious dealings of our Lord with us under a deep sense of our own weakness and unworthiness, and ascribe all praise, power, glory and honor unto Him who is 'able to do exceeding abundantly above all that we can ask or think.' 'O Lord of hosts, blessed is the man that trusteth in Thee.' "

At many of these meetings he was deemed almost indispensable and he is now greatly missed. At all of them he was much beloved and many at every place call him blessed. But perhaps there is one meeting of which we should speak more fully, and which more exactly rep-

resents David Updegraff in views and methods and spirit than any other in the country. We refer to the Annual Feast of Tabernacles held at

MOUNTAIN LAKE PARK

Which is located on the top of the Allegheny Mountains, in Garrett County, Maryland. Here the people, preachers, evangelists, representative men and women, together with the rank and file of Christians of all denominations resort annually for spiritual recreation and a holy feast.

If this meeting could be preserved in its distinctive and unique features, we believe it would be the best monument that could possibly be reared to his memory. From the beginning of its history, he has been identified with it (together with Dr. Dougan Clark) as its leader under the Captain of the Lord's hosts. In no meeting has his own personality been less hampered and more fully at play, with all of his powers, than here. And we venture to say that in no camp-meeting, the country over, have the liberties of God's people and the liberty of the Holy Ghost been more fully enjoyed than here. Brother Updegraff's relation to the meeting was wholly spiritual, he having nothing whatever to do with the material arrangements or the financial plans. These, by unmistakable links of Providence, have, from the first, been in the hands of that blessed and anointed man of God, and intimate friend of David Updegraff, the venerable John Thompson of the Philadelphia Conference, Methodist Episcopal church.

We are not sure indeed, but that the camp-meeting at Mountain Lake Park is in some sense, a child of the select and blessed parlor meetings held annually at the home of Mrs. Farnum in Philadelphia, by Brothers Upde-

graff and Clark. At all events, when the gateway opened upon this lovely mountain top, for Brother Thompson to plan to have a spiritual gathering of people and particularly of Christian workers there, his mind instinctively turned to the interdenominational phase of things and to these anointed men of God as associated with him in its management.

We shall notice a few of the conspicuous characteristics of this meeting, *first*, because (as we have remarked) they are so like David Updegraff, the subject of our memoir. *Second*, because we think they may well be emulated by holiness camp-meetings throughout the whole country.

The management is of the simplest form possible. The meeting is not under ecclesiastical control. It is not even planned or provided for by a camp-meeting association. Let us not be misunderstood, as though we would reflect upon ecclesiasticism or associations. All ministers participating in these meetings are personally responsible to some church, and the meeting itself is the guest of the Mountain Lake Park Company (which is not, however, a camp-meeting association). So that sound doctrine and good behavior are sufficiently well assured by this two-fold amenability, while the meeting is left unhindered to follow the course of Providence and the leadings of the Spirit.

As a rule we are opposed to the one-man management of anything in which many men are interested. On the other hand, sometimes at camp-meeting as well as elsewhere, it is true that "Too many cooks spoil the broth." We believe that the general arrangements and temporal management of this meeting are very wisely left in the hands of Brother Thompson alone. God and the people both do trust him, and he proves himself "a workman

that needeth not to be ashamed." Our only apprehension is for the future of the meeting, after he is called to join David up yonder. But this we can trust with God. The financial features of the meeting never obtain any prominence, though it is not endowed, nor provided for by gate fees, nor burdened with frequent collections. The meeting rests where all Christian enterprise should rest, upon the free-will offerings of the people. These are generally made on Sabbath morning, and by private voluntary subscription. *The meetings are remarkably free of pre-arrangement and programme.* We think many camp-meetings are spoiled by over-arrangement. The Holy Ghost is precluded by programme many times. Not so here. True, provision is made for the presence of men and women of God to help in the battle of the Lord. These are selected with a view, not to their popularity, nor to their official positions in the churches, nor to their scholarship or eloquence; but always with a view to their *spirituality* and their aptness to understand and to follow the voice of the Holy Spirit. This wonderful camp-meeting would seem, on this account, to some, to lack enterprise. It has no taking cards; no great special days are announced. It bears marks of the simplicity of the Gospel. Like the Master Himself, it has, perhaps, to the worldly eye, no beauty, or form, or comeliness to compete with the "attractions" offered at some other places. It depends wholly on the magnetic attraction of the Spirit's presence and power. *It is a school for ministers, evangelists, and others, rather than a market for the display for their products.* Preachers coming up here need not feel embarrassed if they have forgotten to bring their sermons. Evangelists will, for a time be relieved of the feeling that this is "my meeting and I must look after

it." The usual sensitiveness and jealousy found at camp-meetings at "my being overlooked while others are called upon to preach," etc., find no place here. The very type of the meetings relieves many of the thought that they may be drafted into service, and gives them soon to feel that they are to have that oft coveted rest and opportunity for waiting upon God, and attending a school of the prophets.

Thus there is great freedom, much spontaniety, and unending variety in the services. One can scarcely ever tell what is coming next. If a brother or a sister has been spoken to concerning preaching, it is with a stated or an implied "if the Spirit wills," for the meeting may take quite a different turn. Indeed, it often does so. The "after meeting" is sometimes at the beginning of the service. Or a brother unexpectedly asks liberty to speak. It is accorded; and he proceeds to make some humble, heart-breaking confession, or perhaps to state some perplexities or troubles, or just as likely to pour out a volume of pent-up praise. The tide rises. It becomes apparent that preaching is not the order of the hour.

May be the whole assembly goes down on its knees. The entire place becomes an altar. Or some one that *must* have relief breaks out in strong supplication and fervent prayer. Very probably a score get saved or sanctified. The time has flown. The service breaks in holy laughter, or in a general love-feast and hand-shaking, everyone feeling that God has led the meeting. Of course, it does not always take such a turn. But as the Lord's servant rises to preach, he is sure to be sensible of an atmosphere of freedom and power and receptivity and faith, much beyond the ordinary. He is apt to forget himself and the clock, too. People can sometimes

scarcely believe that it is the same preacher they have heard elsewhere, so manifestly is he carried above and beyond himself. Often the power of God falls on the congregation during the sermon; sinners cry for mercy; believers press into perfect love. Workers take a new enduement.

The following day the meeting may begin with questions, which direct the course of the meeting, perhaps for hours, or for several services to follow. And the following day it is something else. And as one reviews it, he has to conclude that, unseen at the time, there was a close connection between these different links and a steady progression from hour to hour and from day to day, which man could neither have foreseen nor have executed.

The doctrine of Holiness and the Office-work of the Holy Spirit are the leading themes of preaching. Not that any restriction is put upon any preacher; not but that the subjects of repentance, regeneration, and retribution receive more attention than they do at many other places. But something in the atmosphere, more than anything in the advertisements of the place, tell both preacher and people that everything here shall wear the inscription, "Holiness unto the Lord." No part of the great theme is overlooked. The practical, the experimental, and the doctrinal sides of it are fully and faithfully presented. So, too, is its relation to the new birth, and to growth in grace, its bearings upon church life and Christian work. Its testimony and its terminology all receive due attention.

In all of these services David Updegraff was present, and always at the helm. But so unostentatiously, so prudently, so gently, as to rarely ever seem to be managing the meeting at all. Yet nothing was ever allowed to drift or to drag or to become irrelevant, unprofitable, or inju-

rious. His keen scent, his quick ear, his apt wit, his dauntless courage, his tender love, his flaming passion for souls, all under the mighty touch of the Spirit, equipped him for the varying exigencies of such a meeting as this.

Few persons are aware of the difficulties and the dangers which arise in a Feast of Tabernacles of this kind. Many imagine that an assembly of God's choicest people, with the fullest liberty accorded to the Holy Ghost for guidance and superintendence, would scarcely need any management of any kind, or human leadership. But this is a grave mistake. Difficulties arise out of

First. *The infrequency of such Pentecostal gatherings.* Few persons are acquainted with the habits of the Holy Spirit, and are so accustomed to their own habits, and the habits of formal churches, that they do not know how to adapt themselves either to waiting on the Spirit or to working with the Spirit.

Second. *Some mistake liberty for license.* That is, for license to consume the time, or to ventilate their own views upon various subjects, or to represent the various interests with which they may be identified. This causes danger of unprofitable and unfruitful consumption of the Spirit's precious time.

Third. *Some are fanatical,* and must be restrained.

Fourth. *Some are controversial, censorious, and combative,* and would introduce counter currents in the meeting.

Fifth. *Some have come more for their own sensible gratifications* than with a passionate desire for the salvation of others, and, as a consequence, they are very likely to get in the way of the precipitation of results.

Sixth. *All have infirmities* of one kind or another,

which, like even the good children of a family, would at times get in the way of the main interests, which need the loving head and heart and hand of faithful parents to conserve.

The very joys and delights of such fellowship make demand for special guards against dissipation. The responsibilities and the eternal interests at stake, call for much more than average prayerfulness among God's people. The opportunities for social and individual work need looking after and vigilance. The crucial junctures which arise in the most spiritual meetings call for a master hand. In one word, *the leadership of the Spirit, does not suspend the necessity for the leadership of men who are anointed and filled with the Spirit.*

David saw this. He recognized himself as the Spirit's agent. He courted counsel, and used advise, but rarely seemed to need it. The right thing came to him at the right moment. He made great improvement of these meetings for accomplishing two or three subordinate ends, in which he manifested no little interest. *One* was (to use his own expression) to break "the hitching-straps with which many of God's children are tied *at the mouth.*" He insisted that there was a vital connection between heart liberty and tongue liberty. He held that any timidity, any prejudice, any habit, any fear of man, or anything else, which restrained one from praising God, from public prayer, from testimony to salvation, from talking to souls, must be done away in order to the highest liberty and the deepest peace.

Another was, he was determined, by the grace of God, to follow Paul's injunction in helping those *women* who labored with us in the Gospel. Mountain Lake Park knows no difference between those who are called of God

to preach His word, on account of sex. Upon the servants and upon the handmaidens is the Spirit outpoured, and they *do* prophesy. Not only in preaching, but also in the minor services of the kingdom, these daughters of Zion are not only allowed, but are encouraged and urged to use their liberty. Many of these received their first commission, and the gifts and labors of many men have been greatly enhanced at Mountain Lake Park.

Once more. David, as God's servant, in leading this meeting, was never content that it should end with itself. That is to say, he showed a great earnestness and a marvelous tact in making it a self-reproducing meeting. Revivals have been born here. Evangelists have started here. Pastors have taken on the revivalistic stamp here. The seed of Mountain Lake is like the handful of corn on the top of the mountain, the fruit whereof shakes as the cedars of Lebanon.

CHAPTER XIX.

HIS VIEWS UPON VARIOUS TOPICS, POLITICS, HEALING, ETC.

ONE so independent, so vigorous in thought, so strong in conviction, and so conscientious, could not be without views upon the leading topics of his time.

There are, however, a few traits of character which he steadily evidenced in this connection which are, perhaps, quite as valuable to us as the views themselves. One of these was *his refusal to give prominence, either in public or in private, to matters which were not directly relevant to the great work of salvation in hand.* This was exceedingly noticeable, and was the more remarkable since men with minds so prolific as his, and with characters so broad, are the more apt to either be ever at some new theory, or else dazzling the intellects of others with the great diversity of topics and themes which they can throw into prominence. David was unlike these, but more like Paul, who “*determined not to know anything among men save Jesus Christ and Him crucified.*” It requires a heroic determination and a manful executiveness to confine one’s self within the range of the essential, while there are so many other things which entertain, and which by many are deemed important, and by most considered quite requisite, to prove that one is not narrow. Our beloved brother invariably kept to the main track.

Another thing. *He was unflinchingly consistent with his own great doctrine of Tolerance.* No one need ever wonder where he stood upon a question; yet, upon the other hand, all others were quickly made to feel at liberty to take their own stand with their own convictions, even though they might be on quite the opposite side from his own. Or, if any were slow in coming to light and conviction, he was so patient with them, so free from a party spirit or bigotry, and yet so free from apathy or indifference. So anxious that everyone should see aright and believe aright, and yet so unwilling that anyone should be coerced. Wonderful and blessed combination!

In *Politics*, perhaps, he might be regarded as peculiar in his views, and by some a disappointment. (No doubt of it; who wouldn't be?) Though quietly exercising the citizen's right of franchise, and though firmly believing that righteousness exalteth a nation, and sin is a shame to any people, *he nevertheless had no faith that any great radical cure of even national sins could be effected by political means.* He might see restraint to evil-doers, and a measure of protection to personal life and property in wholesome legislation and faithful administration, and from this stand-point would cast a ballot for the party or the man whom he deemed most likely to approximate this end. But he had no hope of the world's reformation this way, nor of men's evangelization. His hope, in fact, was only for the individual man, not for aggregate humanity, either in the nation or in the church. He was quite skeptical concerning schemes of any kind for Christianizing man en-masse. His study of sociological problems was made tributary to his dealing with individual conditions. He was not zealous for society, but aflame for the soul of a man.

For the interest of the reader we introduce a few extracts, showing how David thought and spoke on a few questions. Here are some of his thoughts on

THE SABBATH QUESTION.

(Clipped from page 199 of EXPOSITOR.)

“The country is flooded with publications abounding in arguments to prove that the ‘*seventh day*’ of the week is the only true Sabbath, and endeavors to show that the first day of the week has no divine sanction whatever. All of this effort is accompanied with a zeal that might be most telling if it were according to knowledge and in some useful and worthy cause. But while multitudes will accept the destructive half of this teaching and imbibed a contempt for the Lord’s day, very few, indeed, will ever care for the arguments or be influenced by them to *observe* the seventh day. At best, it can possibly do no more than proselyte a few good souls of a morbid conscience from an observance of one day to that of another. We are asked if there is any foundation whatever for all of this ado, and our views on soul-sleeping. We have not the time nor the inclination to enter into any extended discussion of these questions. As to the latter or the *conditional* immortality of the soul, we think it a doctrine of the devil, constantly contradicted by the word of God, as well as the internal consciousness of mankind. The spirits of the wicked and the lost are as certainly undying and immortal as are the spirits of the righteous. And the cunning arguments and artifices to show it otherwise are but so much of perdition’s chloroform to hold the sensibilities in slumber until God’s day of offered *salvation* shall pass. And though the Sabbath question is far more plausible, and less dangerous doc-

trinally, it is a first-class illustration of the truth that 'the letter killeth.' A scrupulous adherence to the mere letter of law is certain death to its true spiritual significance. It would seem that most people either *rest* in the outward letter, or law, or *despise* it altogether. We ought to do neither.

"1. The perpetuity of the fourth commandment in the decalogue is urged as establishing the sanctity of the '*seventh day*.' Now if we insist on being *literal*, it reads, 'the Lord blessed the *Sabbath* day and hallowed it,' and this sanctification of the '*Sabbath*' is not merely a numerical thing, and *limited* to the *seventh* day of the week, but it is of *moral* significance, and a sanctity that is transferable to any day in the week that might ever become the *Sabbath*, or day of holy rest, by Divine appointment. The *Sabbath* that God ordained and hallowed was more than a *day* of twenty-four hours. It was an *institution*, a moral principle, unchangeable in its nature, and belongs as fully to the *first day* of the week as to the *seventh*, if it can be shown that this transfer has been made in the Divine order, and of this we shall give some proof. That the observance of the *Sabbath* should occur on the *seventh* day in order to celebrate the work of *creation* accomplished in the six days that preceded it was, indeed, most fitting, and when the foundations were laid 'the morning stars sang together and the sons of God shouted for joy.' But in the birth, life, death, resurrection, and ascension of the Lord Jesus there was laid the foundation of a *new creation* infinitely more glorious than the first. And 'the multitude of the heavenly host' that sang 'Glory to God in the highest, and on earth peace, good will toward men' proclaimed a more stupendous work and a greater joy than ever 'morning stars' were

capable of comprehending. And if the former creation was worthy to be celebrated by a *Sabbath* on the *seventh* day, much more is the latter, by a *Sabbath* on the Lord's day, or the first day of the week.

"2. Christ constantly asserted that He was 'Lord of the *Sabbath*,' and that He made it, for 'all things were made by Him.' John 1: 3. And that *it*, 'the *Sabbath*' the *institution* itself, and not merely a certain day of the week, 'was made for man,' for his benefit, for repose of his body from secular toil, for his soul's communion with God, and for his worship and work. It was thus in the nature of a joyous *privilege*, and not a task, or burden, or a yoke to be used by the Pharisees as a fetter for the feet, even of the Lord himself. It is urged that 'God is unchangeable.' So He is, but that attribute is not questioned by the fact that His laws are progressive to meet the needs of His people. And the same Lawgiver that prohibited every beast of the field that did not 'part the hoof and chew the cud,' and thus make it *unclean* to the *Jew*, could sanctify the same beast by His word, and command Peter to 'slay and eat,' teaching the *Christian* that 'every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the *word of God* and prayer.'

"Just so it does not impeach the unchangeable character of God, that the Son of man, by whom the *fourth* commandment was given forth, and the *seventh* day of the week appointed to the *Jew* for his observance of the *Sabbath*, should, as 'Lord of the Sabbath,' move its observance one day forward, or to the *first* day of the week for the Christian believer. Nay, this is most reasonable and harmonious with Divine methods and dealings throughout.

“3. That Jesus Christ did Himself do this very thing is, we think, the unmistakable teaching of Scripture.

“*a.* The *typical* import of the *Sabbath* seems to require the removal of its observance to the *first*, or Lord’s day, of the week. But upon this we cannot dwell.

“*b.* This day was distinguished from all other days of the week by our Lord, when on its early morning He rose from the dead. This was not an accident.

“*c.* On ‘the first day of the week’ Jesus ‘appeared’ to His disciples after His resurrection, as it is repeatedly declared.

“*d.* It is almost *certain* that the descent of the Holy Ghost at Pentecost was on ‘the first day of the week,’ and that on this day the Lord Jesus began to ‘build His church,’ with the 3,000 souls that gladly received the Word and were baptized.

“*e.* That the church from this time forward observed the *first day*, and not the seventh, as the ‘Sabbath,’ is beyond all reasonable doubt. It commemorated the resurrection of Jesus, which was a corner-stone doctrine in all of their ministry.

“*f.* It was ‘upon the first day of the week when the disciples came together to break bread,’ or to eat the Lord’s Supper.

“*g.* It was ‘upon the first day of the week’ that Paul charged the church at Corinth to lay by in store their offerings to the Lord—an *act of worship*.

“*h.* John speaks of ‘the Lord’s day’ in a way that clearly *implies* its general observance for public worship, and that this change of day for the *Sabbath* was by the authority and teaching of Jesus Christ, and so understood by the apostles, is fully testified to by Justin and others.

“i. The example and practice of the apostolic church is good authority for us, since they were invested with power in the administration of the affairs of the church which Christ declared would be ratified in Heaven.”

ON INHERITED TENDENCIES.

[Page 264 of “Expositor.”]

“*Question.* ‘What about inherited tendencies to evil which remain in our physical frame after the heart is purified, are they of the nature of sin and can we hope to be saved from these also?’ *Answer.* Entire sanctification delivers from all sin, not from all the inherited effects of Adam’s transgression. Mental, moral, and physical infirmities are still our misfortune, though not our guilt. Yet they are so many avenues of susceptibility through which Satan may seek to entrap us, either by encouraging a morbid scrupulosity or in condoning real wrong. We must discriminate between the carnal mind or ‘body of sin to be destroyed’ and the infirm body which we live in, and ‘groan, waiting for the adoption—the redemption of our body.’ There is no limit to the power of God to help our infirmities, and it is difficult to fix the boundary line between every manifestation of infirmity and sin, and it is not our province to do so for others or ourselves—but take the benefit of the cleansing blood in every case of doubt. God knows how to discriminate between nervous excitability and sinful impatience, though men do not.”

ON WHAT IS CALLED THE CHRISTIAN WORLD.

[Page 525.]

“Religious papers are passing it around there are ‘over 430,000,000 of professing Christians’ in the world. Yes, that many people that ‘profess’ to live in some *civilized*

country! That 'profess' not to be *heathen!* But any thinking person knows that the great majority of such '*professors*' are more heathenish than the heathen. Brutalized by Mammonism, even the *morality* of so-called Christian lands (?) is destitute of vertebræ! The religious optimism of our day is as senseless as it is vicious. As wicked as it is foolish. It is as though the watchman cries 'all's well,' when flames are bursting from the roof of your dwelling. The truth is, that the time has come when it is not much of a 'profession even to belong to a *church*, to say nothing of a nation.' How many 'professors' have any real spiritual life? The 'Virgins' were only half and half, and that is a high estimate for *us*. *Christians* indeed! When from the pulpits of every sect in the universe can be heard anything from mild infidelity to the most blatant blasphemy. We will quote an utterance from three preachers of different denominations and all noted men. First man.—'Few intelligent Christians believe that the earthly body has any resurrection!' That is the intelligence that 'changes the truth of God into a lie.' Second man.—'It is as much a Christian's duty to love his country as his God. To an American, the stars and stripes ought to be as much of his *actual religion* as the *Sermon on the Mount*, and as much his duty to go to the polls as to the Lord's table!' This is Christianity epitomized in *politics* and patriotism, and the Jew, Mohammedan or Pagan can be as good a *Christian* as anybody! Third man.—'Man has not fallen, and he does not need a deliverer; there is not a wrath and a curse upon him; there never has been an atonement, and there needs none. God needs not to be reconciled to his world in which he has been living and working.'

"The last is the safest because the blasphemy is un-

disguised. Rev. M. J. Savage, of Boston, is one of those deep thinking (?) scholarly preachers, but whose name is amazingly suggestive of his theology. Careful psychic study has bred in him a *hope* that *immortality* is to be *discovered* as an open fact of to-day. Indeed! 'Oh! fools, and slow of heart to *believe!*'"

ON MISS WILLARD'S ENTHUSIASM FOR COMBINES.

"Miss Willard is certainly enthusiastic in her estimate of the results that are to follow human *combinations*. We are not quite sure whether the following sentence in her speech at the Women's Council is her *real opinion*, or merely a rhetorical flourish. If the *latter*, it is very fine. If the former, it is *not so fine*:

"'When every woman shall say to every other, and every workingman shall say to every other, '*Combine*,' the war dragon shall be slain, the poverty viper exterminated, the goldbug transfixed by a silver pin, the saloon drowned out, and the last white slave liberated from the woods of Wisconsin and the bagnios of Chicago and Washington.'

"It is true that on such a platform 'isms' of all sorts might stand with professing Christians, so long as there is nothing evangelical spoken of, and Unitarians are selected to preach the sermons. But we never expect to see any *moral* reform amount to much, in which there is a union of believers with the anti-Christian spirit of the *world*. Christian people can accomplish little without the Spirit of Christ, and the Holy Spirit will never undertake the leadership of a medley of Christ and anti-Christ. If it is *Christian* work, let it be done by *Christians*, and if it is the *world's* affair, let worldly people look after it. *Christians* have enough to do to follow the Holy Ghost in

His work, without compromising themselves in an unequal yoke, and dabbling in the projects of *men*. The spiritual and the political can never be made to mix. The atmosphere of the one is forever unsuitable to the other. And nothing can be more demoralizing than an apparent fellowship with those from whom we really differ to the heart's core, on matters essential to our Christianity.

“But the *Signal* says: Miss Willard ‘parted company’ with Mr. Moody fourteen years ago, ‘at the cross-roads of honest and devout opinion,’ on this very subject. At that time she wrote in her journal, ‘Brother Moody’s Scripture interpretations concerning religious toleration are too literal for me; the jacket is too straight; I cannot wear it.’ The passage differed upon was II. John 10–11. We cannot concur with the argument in the *Signal*, that seeks to prove that Christ acted upon what is called the ‘inclusive’ or ‘cosmopolitan,’ or ‘neighborly’ method, as opposed to ‘separateness.’ Christ’s ‘manner of life’ *socially*, was to ‘eat and drink’ as others did, but while He was *among* the people, He was never OF them in any sense. And in so far as Mr. Moody has ‘broadened his spirit of toleration,’ beyond the language of II. John 10, it is occasion of profound regret to his evangelical friends. We are glad to see it stated that ‘Mr. Spurgeon and Dr. Parker have both left the Liberation Society for the disestablishment of the Church of England, as they find themselves unequally yoked with atheists and agnostics, and believe that a religious work should be done only by religious men.’”

ON DIVINE HEALING.

“Some take the ground that it is in God’s plan and purpose that the healing of diseases by divine power, and

without the use of medical remedies, should be as *commonly and universally* granted as are forgiveness and cleansing from sin, to 'whosoever shall call upon the name of the Lord.' We think this is an *extreme* position, untenable and unsupported by scripture. And a prevalent tendency to urge this view upon all believers that are afflicted, without discrimination, is no doubt to be rebuked.

"We firmly believe that Jesus Christ is the same yesterday, to-day, and forever, and that in His infinite love and compassion He is still healing many that are sick. And though often tempted to question *why* it is that He does not heal *all of the sick* that are brought to Him, as He once did, we dare not thus question or complain, but acquiesce in His sweet will, and know that He doeth all things well, and that 'all things work together for good to them that love the Lord.'"

ON BIRTHRIGHT MEMBERSHIP.

"For many years the Friends' church has to some extent realized that the question of *hereditary* membership was a serious one. There was no such membership in the early days of the society. It was only as a result of the violent reaction against a hierarchical church, that Friends 'fell in the Charybdis of an hereditary church,' and seem never to have fully adopted a birthright membership, or a '*lay eldership*,' until as late as 1725 or later, but had in the beginning vigorously protested against both. The sad result has been that, a nominal and traditional membership, has constantly had the ascendancy over a truly *qualified* membership. This subject is at present claiming increased attention within the various Yearly Meetings, and in some of them steps have been

taken in order to simplify and improve the provisions of discipline in reference to it. The grave inconsistency of the church in retaining a double standard of church membership is made obvious as we consider two facts. First, in the case of *applicants*, great care is exercised in order to ascertain their entire fitness to be received. Second, in the case of children born in the church. They are recognized as members *as a matter of course*. These often grow up without any true allegiance, and sometimes with a feeling of real opposition, to an organization which imposes obligations without any choice of their own. The direct tendency is to secularize the church—and to promote traditional Quakerism at the expense of that which is vital. For a church that protests against infant *baptism* because of non-accountability, to bestow church privileges on their own children, on account of *natural birth*, is to reach a climax of inconsistency. For the only difference is in the mode of admission, the one being a public consecration of the child to God, and solemn vows to bring it up in the nurture and admonition of the Lord, and to this extent at least, *Scriptural* without a question. The other, entirely destitute of *public* covenant, and often without even a *secret* one, as there is great reason to believe.

“We have no question but that parents ought in some way to publicly dedicate their children to the Lord in their very infancy, and also to solemnly assume their own obligations to rear and train them for God. Children should thus be regarded as the wards of the church, and enjoy all of its religious and educational privileges, and claim its prayerful interest and watchful solicitude in a special sense. Diligent endeavors should be used to bring them to the Savior, and when there is good evidence

of true conversion, they should be lovingly encouraged to unite with the church in full membership. The action of the late New York Yearly Meeting was, however, adverse to any important change in the provisions of its discipline on this matter. We subjoin some extracts from an editorial in the (London) *Friend*, commenting upon their action, which we think is much to the point. (*Italics ours.*) The editor 'thinks the time is fast coming when it will be absolutely necessary for London Yearly Meeting to give close attention to the subject. The large and influential expression of opinion in opposition to birthright membership at the last Yearly Meeting on ministry and birthright, is in itself a sufficient warrant for this opinion.'

"This utterance of New York Yearly Meeting, whether conclusive or not to that body, will not, we feel sure, satisfy a large number of Friends on both sides of the Atlantic who have long regarded the *incongruities of our present system* of membership as injurious to the best interests of the Society. The Committee to whom the consideration of this matter was entrusted appear to have been *unprepared* to grasp the wide bearings of the subject. Their examination of Scripture has resulted in deepening their impression of the glory of that heritage which is truly the birthright of the children of *godly* parents; but they seem to have *confused* this with the privileges appertaining to *birthright* in the Society of Friends—a *very different thing*. They find it 'impracticable' to make any 'gradation of membership' in the Society, and therefore conclude that the children of Friends should be recognized as members so long as they 'attend our meetings for worship and manifest an interest in our religious Society.' And they base this recognition on promises to *believers* and their households. Though they must know that as

our Society is constituted it contains many parents who *cannot be so designated*, and on convictions as to the conduct of 'true Christians,' which notoriously cannot always be depended on.

"We believe this is almost the first time that an appeal for the reconsideration of Birthright Membership has been definitely entertained by any Yearly Meeting. The result seems unfortunate; those who would like to see a change will be disappointed with the decision arrived at, while a large number of those who would not approve of any change being made will object to the grounds on which that decision is based."

ON DIVINE JUDGMENTS UPON REJECTORS AND PERSECUTORS.

"George Fox said that he 'saw the visitation of God's *love pass away* from Derby, and a *judgment* upon it because it rejected his witness and put him in prison.' We copy this from THE EXPOSITOR of January, 1888, written then to warn the churches against their shameful treatment of the Lord's servants on account of the ordinances. Only two years have passed and we record just a little *history*, withholding names and places for the present. But in *three* different congregations that we could mention by name, *ministers* and members were conspicuously dealt with by the *authorities* with prompt severity and *intolerance* because of their *views* on the *ordinances!* But it was done in pursuance of *legislation* of the several Yearly Meetings. Since then THESE MEETINGS have been the subjects of the most disgraceful and injurious public *scandals* concerning their *ministers*, or *elders*, or their families. And whether true or false, as spread abroad by the newspapers, the churches have suffered

terribly if not irreparably. And when we notice that these *three meetings* belong to different Yearly Meetings, and are separated from each other by hundreds of miles, it reveals such a coincidence of *wrong* and *affliction* as to suggest beyond a doubt the relation between them, of cause and effect. Is any one of our Yearly Meetings willing to take a warning, and magnanimous enough to retrace its suicidal steps of legislation?''

ON ELDERS AND THEIR USE.

“‘A PERPLEXED FRIEND,’ in the *Worker*, has been made happy in discovering ‘What Elders are for.’ He found it in a Monthly Meeting when some were being ‘made,’ and it was urged that Sister —— ‘had always been a sweet spirited Friend, and it would be a great satisfaction to her to be placed in the station of an Elder.’ It was then opened to the mind of the writer that the office was ‘a kind of reward for being good,’ that ‘a favored few could know that they were appreciated.’ We confess to some surprise that such reflections upon a large and respectable portion of the church should be found in the columns of the *Worker*; but when we remember the indifference with which many talk of ‘dropping Ministers and Elders,’ nowadays, it is readily seen that the people are taught to regard these *offices* with contempt, and only of man’s institution, and subject to his whim, instead of Divine authority and appointment.”

ALL IN JESUS.

“‘Oh! well,’ says one, ‘don’t we have all in Jesus anyhow, whether it is Justification or Sanctification, and if I have Christ, do I not have everything in Him?’ We answer that in Him, truly, ‘are hid all the treasures of

wisdom and knowledge,' but these can only become ours as they are *appropriated*. And this takes place only according to our deeply felt and conscious need. Then there must be the power of *assimilation* in the moral nature, so that we may be real *partakers* of the *divine* nature. A man may own a farm, but his stomach may be in such a condition that he can neither digest, nor assimilate any of its principal products of corn, beef, or fruit. These then can never be *his*, in the sense of which we speak, though he *owns* them all. Just so there are multitudes who can feed on Christ as *manna*, that cannot possibly digest the 'old corn' of the land, or '*hidden manna*,' or Christ as our food in resurrection life, simply because they do not have that kind of life."

ON THE USE OF "REV."

"FRIENDS' REVIEW once more passes around Spurgeon's contempt for the use of 'Rev.' in connection with the names of Gospel ministers. But with an inconsistency that is almost universal, it has an array of the names of no less than a dozen of its *titled contributors* on its last page. About *ten* of these are Quaker *preachers*, having worldly titles of honor, such as Ph.D., M.D., LL.D., A.M., and Lt.D. And we notice that whenever such degrees of *honor* are conferred, they are carefully recorded in *Friends'* journal generally. But we have never discovered that '*this invention*' flourished in the days of Paul, LL.D., Apollos, Lt.D., or the Cephos, A.M. Are these titles any *less* objectionable than it is to distinguish John Doe the *preacher*, from John Doe, the blacksmith, by using the prefix 'Rev.' before the name of the former? If it is only a question of '*honors*,' *away with the whole*

lot, we say—but what's the use of straining out gnats in order to swallow camels?"

ON DEPOSING MINISTERS.

“*Our manner* of “acknowledging” ministers, is a testimony to the fact that we solemnly believe that *God* has called and commissioned them to preach the Gospel. Our manner of deposing them in some places, is a testimony to the assumption of *men* to control or silence God’s messengers at pleasure. Here are the highest pretensions to spirituality in the one case, and the very least evidence of it in the other.

“*No church in Christendom* makes so light a matter of forfeiting the ‘official position’ of a minister of the Gospel as the church in Iowa. We record it with sorrow and shame, but Iowa *caps the climax*, and its severity is simply *unparalleled*. For the simple act of taking *a piece of bread and a sip of wine* on communion occasions with other Christians he *thereby forfeits his official position*, and the meeting to which he belongs *shall release him therefrom*.’ There is no *option*, no *trial*, no *investigation* of motives or convictions. Notwithstanding he might make the most solemn asseverations of *conscience* toward God, and be the most useful and God-honored minister in that church, it makes no difference. This decree works like the automatic ax of the Tribunal. It knows no plea for mercy—no extenuations are allowed. King Herod may be *sorry*, nevertheless for the *oath’s sake* he sent and beheaded John in prison.’ Or, like the foolish vow of Jephthah, ‘I have opened my mouth unto the Lord, and I cannot go back.’ The word of the bloody captain of a free-booter’s band must be kept sacred.

“The mighty Jephthah led his warriors on
Through Mizpeh’s streets.

. . . “A moment more,
And he had reached his home, when lo! there sprang
One with a bounding footstep, a brow
Of light, to meet him. . . .
And she who was to die, the calmest one
In Israel at that hour, stood up alone,
And waited for the sun to set.’

“In secular law there is provision made for a fair trial by jury of the worst criminals in the land. Thieves, robbers, and murderers are protected in their natural right to live, until an impartial jury shall deliberately decide it to be ‘forfeited.’

“In Africa they sentence one convicted of witchcraft to drink a basinful of the deadly poison, sass-wood tea. For many small stomachs this is an *overdose*, and is at once thrown up, and the life of the victim is saved. But this is their *only hope*, and considered a great mercy when the quantity is so large as to produce this effect. No doubt there is a kind providence in it, and there is a similar consolation concerning the sad event here discussed.”

ON SILENCE IN MEETINGS.

“Our English critics have charged that ‘our hereditary principles of worship and ministry have been abolished.’ We think not. It will be agreed upon all sides that the ideal and ‘hereditary principle of worship and ministry’ is ‘in spirit and in truth.’ And we also agree that this is on the basis of the ‘*silence* of all flesh.’ But what does this mean? To our critics it means ‘the quiet, meditative meeting,’ where the outward silence is but little if ever broken. But it is evident that this is a very superficial view of what true ‘silence’ is. In such outward

stillness there may be the most turbulent feelings, distressing doubts, mental conflicts, and spiritual uncertainties. If so, that soul has found no true 'silence' before God at all, and is utterly unqualified to open his mouth in a public assembly, except as an *inquirer*, or in personal prayer for salvation. We insist upon it that such an one knows *nothing* of what our fathers called 'silence before God,' though he may have been sitting in 'silent meetings' all his life. But the very common error is to think that such a 'silence can heal these wounds,' or that it 'opens a doorway towards the refuge from doubt,' etc. as says Miss Stephen. This is a great mistake. Jesus is the only Healer and the only Refuge, and one hour spent as a *committed* seeker after salvation, and in vocal, personal prayer to God in Jesus' name, will do more for such a soul than a thousand *silent* meetings. This is settled beyond dispute, and we have seen thousands of witnesses who have tried both ways and can testify with David: 'When I kept *silence* my bones waxed old through my roaring all the day long. I said I will *confess* my transgressions unto the Lord, and thou forgavest the iniquity of my sin.'

"We may then ask with Job, 'When He giveth *quietness*, who can make trouble?' This is the kind of stillness, and *the only kind*, in which the voice of God may be clearly heard, and equally well whether in much or little *outward* silence. 'The kingdom of heaven is righteousness and *peace* and *joy in the Holy Ghost*.' 'Keep in *perfect peace* with the mind *stayed on God*!' Such is our view of the 'silence of all flesh,' and very many Friends in America walk in the power of this experience, and *enter* the house of God in communion with Him, and are quite prepared to hear His voice. Is it any

marvel then that the Holy Spirit can *immediately* use a vessel thus prepared for the ministry of His word. *Now this* is being 'moved by the Spirit,' and is widely different from that chronic attitude of *unreadiness* that is always waiting to be 'moved,' but seldom or never is. It is the difference between a real experience of interior quiet, that is ready for speech or stillness, and that conventional silence that may be 'hereditary,' but is generally a slavish obedience to a religious sentiment."

ON DISTINCTION BETWEEN JUSTIFICATION AND
SANCTIFICATION.

"While there are a few persons who confound Justification with Sanctification, it is generally conceded that they are quite distinct from each other, and not at all one and the same thing. True, there are points of analogy and some things common to both, but for us to dwell upon these to the exclusion of the points of contrast, is only to perpetuate a confusion of ideas. Both are received by *faith*, and both are among 'the things that are freely *given* us of God.' And in both cases there must be entire submission to His will. Yet the Scriptural distinctions between the two are so obvious and so universally recognized by theologians and experimental Christians, that it would be unnecessary to dwell upon them, were it not for the attempt repeatedly made, to confound Justification with Sanctification. And while these attempts disregard the most common and Scriptural modes of speech, they are often successful in perplexing the honest inquirer. Now let us inquire what is *Justification*? It is a law term, and strictly refers to *that Divine act by which a sinner is absolved from the guilt and penalty of his sin*. It is not the acquittal of one who is

proven *innocent*—but the pardon or forgiveness of one who *confesses guilt*. But a just and holy God cannot exercise such clemency as this, without a divine warrant, and righteous *ground* on which to act. And this is only found in the cross of Christ. The justice, holiness, and moral glory of God's government are all maintained in the *atonement* of His Son Jesus Christ, and at the same time 'the *kindness and love* of God our Savior toward man appeared.' It is in virtue of the *cross* that God can be 'just, and the justifier of him which believeth in Jesus.' 'Justification by faith,' then means God's forgiveness of the sinner that repents, confesses, and accepts the *atonement* of Jesus Christ. But this includes *regeneration*, or the *new birth*, that special work of the Holy Spirit by which we become 'partakers of the Divine nature.' This is *not the old nature changed*, but a new nature implanted. 'A new creation;' 'born of the spirit;' 'born from above.' It is a Christ-like, law-loving, and obedient nature, that is possessed by this new life—antagonistic in all respects to his elder brother, the 'old man' of sin, over whom we are promised *victory*, from the very start, 'if we will walk in the Spirit.' And *the Spirit*, 'the spirit of adoption, whereby we cry, Abba, Father,' is certainly given to every new born child of God, 'that we might receive the adoption of sons.' And these three things, *pardon, regeneration, and adoption* are rightly included in the New Testament idea of *Justification* by faith. And though complementary to each other, they are so entirely contemporaneous, that we can never consciously separate them.

"1. It will thus be clearly seen that *Justification* is a thing *complete* in itself, and incapable of either expansion, decrease, or progress.

“ 2. It has special reference to ‘ the remission of *sins that are past,*’ and the penalty of violated law is borne by another.

“ 3. Justification removes guilt and condemnation from the conscience, and brings in the favor of God and His love ‘ shed abroad in the heart.’

“ 4. Justification precedes Sanctification as the object of desire and search on the part of the sinner, whose *past sins* or ‘ transgressions,’ are his burden, and who cries for ‘ mercy ’ and forgiveness.

“ 5. Justification is distinct from Sanctification when regarded in reference to the order of the work of Christ. Christ is our *Justification* on the *cross*. We are ‘ reconciled to God by the *death* of His Son.’ ‘ To be sure, there is a vital union between Justification and Sanctification, and using the term with this wide meaning, every one that is justified, is also sanctified in a certain sense. This term is frequently used in Scripture in a judicial sense, and applied both to persons and things devoted, separated or consecrated to the Lord or His *service*. But the *entire* Sanctification of which we speak—that for which Jesus prays in John 17, and Paul in Thessalonians, etc., has a different meaning, viz., to *make pure and holy*. We have seen that while regenerating grace brings in a *new* life—it is not accompanied with the *destruction* of the *old*. And the uniform experience of Christians has been that ‘ these are contrary the one to the other, so that ye *cannot do* the things that ye would.’ And here is the key to those ‘ *sins of omission,*’ about which we all know so much. But Christ has died to make men holy, and will ‘ grant unto us that we, being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him *all the days of our life.*’

“1. But Sanctification even when *entire*, or love even when ‘*perfect*,’ is not of such a nature as to exclude progress, or expansion, as Justification does.

“2. Sanctification has not reference to the forgiveness of sins *committed*, but cleansing from the pollution, or the expulsion of inbred sin. It deals not with the *past*, but offers preservation in the *present*.

“3. It deals not with the *guilt* of sin, but expels the inward proneness to it, the love of it, and gives power over temptation through the indwelling Holy Ghost.

“4. Sanctification is to be sought and obtained only by those who are walking in the light of Justification, and are neither cold nor backslidden in heart. Such only can ‘yield themselves to God as those that are *alive from the dead*.’ A special kind of yielding, and totally different from the blind submission required of a *sinner* who may seek and find Justification.

“5. Christ is our Sanctification, or this work is *wrought* and perpetuated within us by Him who ‘dwells in our hearts by faith.’ But this is resurrection life, and maintained by the Holy Ghost sent down from heaven, as His ascension gift ‘to them that obey Him.’ Now ‘sinners’ and rebels have no part nor lot in this only according to Divine order. ‘*Enemies*,’ must be ‘*reconciled to God* by the *death* of His Son.’ But ‘*being reconciled*, we shall be *saved by His life*.’ The one is the sequence of the other—and the *only road to peace* is ‘*through the blood of His cross*.’ It was there that our Lord Jesus did the work FOR us, that when individually appropriated *justifies* us, and puts us into such Divine relationship, as to bring within the compass of our faith, that other work of the blessed Holy Spirit WITHIN us which is called Entire Sanctification.”

ON PASTORS AND THEIR SUPPORT.

“This is rapidly becoming a most absorbing question. The lines are being drawn with a great deal of zeal. R. H. Thomas, M. D., has four and a half columns in a late ‘Worker’ opposing the whole plan. So also does the ‘Interchange.’ The ‘Review,’ thinks the ‘system of paid pastorates is radically unsuited to the Society of Friends, and will tend either to its rapid dissolution or to its entire transformation.’ Its editor has also found a ‘Yearly Meeting Clerk,’ who says that if we accept the system, ‘we must give up the Society of Friends.’ And we have found this sentiment so strongly held by some that they apprehend that *this* is in fact the most deadly foe of all the lot that lie in wait for the destruction of our afflicted church. But ‘the unkindest cut of all’ comes from J. T. D. Jr., who ‘smites his fellow-servants’ in about five columns of the ‘Star and Crown.’ He quotes with perfect complacency the ‘Interchange’s’ denunciations of those who ‘desire the so-called ordinances, *a supported ministry*, or a pre-arrangement of services,’ etc., though at the same time he is receiving the comfortable ‘support’ of \$100 per month! That seems hardly fair. But in such ecclesiastical discussions we cannot be too watchful in a single-eyed search after the *truth*, since the temptations are so great to retain the honor that comes from man and the church, and not that coming from God only. May He keep us in His love and defend the right.

CHAPTER XX.

VIEWS ON VARIOUS TOPICS—(*Continued*).

BAPTISM WITH THE HOLY GHOST. MINISTRY OF WOMEN.
THE BIBLE, ETC.

BAPTISM WITH THE HOLY GHOST.

“THIS is the dispensation of the Holy Spirit, and He has been present with the church ever since Pentecost, to convict, regenerate, comfort, teach, sanctify and anoint the sons of God. When Jesus is preached to sinners, the Holy Spirit is present to convince of sin, and if not resisted, to regenerate. But the birth of the Spirit is to be distinguished from the baptism with the Spirit which is promised to them that have already been converted, and to none others. It is to them that ‘obey Him,’ that ‘God hath given the Holy Ghost: To present the simple, plain gospel truth to the people of God concerning this blessed baptism, along with the glad tidings of salvation to the sinner, has been our high privilege, together with a large number of the Lord’s servants, for *nearly* a score of years. To find either a minister or a layman who could continue to resist the overwhelming proofs and logic of Scripture, after a *fair hearing*, has been rare. Multitudes have, however, been unwilling to pay the price in the needful consecration, while admitting the truth concerning the reception and sanctifying power of the

Holy Ghost. Many believe *in* the Holy Ghost that have never believed *for* the Holy Ghost. It is to this experience of being 'filled with the Spirit,' and the consequent holiness of heart and life that is wrought thereby in the inmost soul of the believer—it is to this induement of power that we owe the wonderful work of grace within our own church, within the past twenty years, as well as the widespread and gracious revival of Holiness in most of the churches in the land. The preachers have been anointed with the Holy Ghost sent down from heaven, and thousands of the most intelligent and spiritual in the church have understood, believed and received. This work has not been wholly constructive, because there was much *existing* that God had a controversy with, and that must be 'overturned.' This has brought conflict and opposition, just as in Apostolic days, and some *blemishes*, no doubt. And there have been those all along who preferred the death and 'apathy of previous years,' to seeing the Temple tables overthrown, and having the scourge of small cords applied. And then there have been those who were opposed to our theology of a *present and full salvation*, or deliverance from *all sin*. And as long as *seven* years ago, we wrote concerning the reactionary movement of all of the opposing forces to the preaching of 'the Baptism with the Holy Ghost, as a definite experience and subsequent to conversion.' As this opposition has 'sought occasion,' it has of course 'found occasion.' It did so in the case of Stephen, and he was the first martyr to this same spirit. 'This preaching' of the good old gospel of the New Testament, and of our fathers, has been repeatedly said to be a 'recent invention of two or three persons within our own membership.' If we say there *may* be more than 'one baptism, (in some sense)

we are rebuked as heretics, and it is declared there is only 'one.' And then if we agree that *the* baptism with the Holy Ghost is indeed but 'one,' then this is denied in turn, and it is claimed that there are *many* of the same. Now, we have no desire for discussion in this article, but it becomes our duty to expose and protest against the equivocal position of some who push their objections and negations to the front without allowing opportunity for reply. Who profess to believe in true holiness, but offer nothing but Plymouth Brethrenism to their readers in its stead. Who seem to worship as *truth* the most glaring errors, over which is thrown the sanction of position and influence.

"Two or three papers have recently appeared, of such remarkable boldness, that we must at least call attention to them. Their author has never found in Scripture 'the possibility of an entire and immediate eradication of our inherited, sinful, and fallen nature by a momentary act of faith.' Nor has anybody else. Such is not the claim. But we suppose it is meant 'by the one baptism with the Holy Ghost received through faith.' That would be a fair and true statement of the position combatted. To justify his position, the case of *Peter* is taken. 'That Peter and all his associates had been greatly blessed by *that visitation*,' (?) etc., is generally admitted—cool as this seems for *Pentecost*. But 'his *fallen and unsanctified, carnal nature* clung to him,' as he gives 'abundant evidence.' 'Eighteen years after this memorable event, we find Peter manifesting *all the treachery and cowardly qualities of his old carnal nature still alive* within him after *Pentecost as before*, although generally held in subjection!' etc. 'He committed the *most flagrant and inexcusable act of his life in that gross dissimulation*,' etc.

Now, some of our readers will be astonished at the boldness of one who dares to go such lengths beyond Paul, in his indictment of Peter. We have no apologies to offer for Peter, and Paul plainly says that 'he hath incurred reproach.' Gal. 2: 11. His anxiety, lest he should lay a stumbling-block in the way of his conservative brethren, led him to look too much to the law of expediency, and conscientiously, too, but it was *wrong*, notwithstanding, and the Holy Ghost has fully rebuked and published that wrong in Gal. 2. To go beyond the record, in the attempt to drag down apostolic experience to a level with our own, is the inevitable accompaniment of a low estimate of the Pentecostal baptism. To minimize this by calling it a '*visitation*,' is to contradict the promise of the '*abiding Comforter*' in John 14: 6, and elsewhere. But if we fail to make it appear that the apostles even *after* Pentecost were injuriously affected by their educational prejudices and frailties, we fail in several things that have been undertaken, and hence a great deal of our recent literature has been indirectly directed to this end. Our writer thinks there is evidence that '*near the close*' of Peter's life 'he had *largely been changed* into His likeness, from glory to glory.' Now, just a few questions:

"1. Was Peter really baptized with the Holy Ghost at Pentecost?

"2. Was this an *act* '*suddenly*' performed by his ascended Lord according to His promise, in contradistinction to a *process without definiteness* in its beginning or end?

"3. Do we agree to Barclay's definition of this 'baptism of Christ; that is, of the Spirit and of fire?' namely, 'Where the Spirit of God hath *purified* the soul and the

fire of His judgments hath *burned up the unrighteous nature?*

“4. If we do, how is it that Peter’s ‘old carnal nature’ could both ‘cling to him’ and be ‘*burned up*’ at the same time?

“5. But was Peter *deceived* when he testified, in Acts 15: 8–9, that God *had purified* their hearts by faith, when He gave them the Holy Ghost?

“6. And even *if* he does *commit a sin* eighteen years after, what is the reason that it cannot be accounted for just as we account for Adam’s sin? namely, By *yielding* to a temptation of the devil, *notwithstanding* he had a pure heart? Any man *may* do this, and at any time, this side of Heaven. But such a reasonable and Scriptural hypothesis as this would spoil the theology so zealously taught in these papers, namely, ‘That the ‘Savior *sanctifies* His people . . . by His *rod and pruning-knife, by his fan and fire and hammer,*’ as well as ‘by His blood,’ etc. ‘That by *long and earnest endeavor*, by continued watchfulness and prayer, by habitual submission to the Lord’s *chastening and sanctifying influence*, this *sweet experience* of continually abiding in Him *might be realized.*’ (*Italics always ours.*)

“This method of obtaining sanctification is not only the doctrine of our brother, but he affirms it to be the doctrine of the ‘fathers of our church.’ And in immediate connection with this *doctrine* of sanctification through *suffering*, he gives us his own experience, and, though not stating that it was given to prove and illustrate the doctrine, that inference seems a fair one, and, indeed, almost irresistible. If we are to take Peter’s experience as proving that one baptism with the Holy Ghost DID NOT SANCTIFY him (nor yet the ‘repeated baptisms and

visitations' received during eighteen years), we are clearly entitled to take the brother's experience as at least intended to prove his claim that *suffering does*. We quote* from a letter addressed to 'Young and Old,' and 'possibly for the last time:'

" 'It has pleased the Lord, as you know, after *several years* of more or less suffering from nervous prostration, to visit me with a severe, and it is supposed mortal, disease, which for *eight months* past has involved continual pain and uncertainty of life from week to week.

" 'Added to this more recently have been the results of a fearful fall in a moment of unconsciousness, which seemed to increase my sufferings almost beyond the limit of human endurance. And so it would have been, dear Friends, but for the grace and power of our loving Lord and Savior, who has continually sustained me with His life-giving presence.'

" 'We praise the Lord for this testimony to His sustaining grace, though it is not a testimony to 'entire sanctification.' Whether our brother could give such a testimony at this time or not, we cannot say. But we have examined witnesses who have been working on his line for *fifty years*, and have never yet found one who really believed that he was 'cleansed from all sin,' and that the 'unrighteous nature was burned up.' 'According to your *faith* be it unto you.'"

LETTER TO A MINISTER IN SEARCH OF HOLINESS.

" 'MY DEAR FRIEND—I am very grateful for this No. of THE EXPOSITOR. Its valuable contents have re-awakened desires to know you personally. I want to *see*

* T. Kimber, Review, 8th mo. 11, and 9th mo. 8th, 1887.

and *know* you. A few friends here are crying for the light—for *holiness*, and for their sakes and my own, I do ask you to entertain the thought of a visit to New Orleans. Please write me regarding this. We have just had Rev. Sam Jones. Immense numbers attended his meetings and we hope that good was done, but the great need here is a consecrated and a spirit-baptized discipleship. I have noted your reply to a Congregational minister, which is commended to me by all I know of the Word, yet I am as one in the dark, on extremely dangerous ground. I, too, 'have preached beyond my experience'—what I wanted, rather than what I had. I cannot and dare not suffer this to be true longer. I hear a voice, friendly, that reaches me from the darkness, but I see no one, can touch no one—cannot go to the one who speaks. Like your correspondence, I cry, 'Woe is me if I preach not.' Yet the experience of grace that I *need* and which I *want*, I have not, but *must have*, or Christ will not be glorified in me, nor shall I glorify Him, 'Who shall deliver me from the body of *this death*?'

"The above deeply interesting letter is from another *Congregational* minister. How perfectly ingenuous and Christian is the spirit of it. How intelligently described is the spiritual condition, and the felt need. Who can doubt that this dear brother has been taught of the Lord, and that his 'hunger' has been created by the Holy Spirit, not to mock or disappoint, but that he may be 'filled with all the fullness of God.' Most unhesitatingly then do we answer your question, with the words of Paul. 'I thank God, through Jesus Christ, our Lord,' there is deliverance for you, brother—for you *now*, and *Jesus* is the deliverer, through *faith*. He waits your passiveness that He may '*baptize you with the Holy Ghost and with fire*'—yield

yourself utterly to God, and *die* to your opinions, and theology and preaching and church, that may be *adverse* to the doctrine and experience and confession of entire Sanctification *now*—*Die* to all of this for it is of the carnal mind, not of God. Die to *yourself*, self-will, self-seeking, self-hood in all its hateful forms. *Die*—‘Reckon yourself dead—indeed unto sin’—not *sins* of certain kinds—but *sin*—as an entity—as a synonym of *self*. That is the best receipt we can give you for dissolving a hated union. It’s better than divorce, or subjugation.. Just *die*—God helps us wonderfully on this line. Don’t be afraid of going down—down into the blessed will of God. It is easy to sink down—hard to climb up. We never get sanctified until we get *below* the earth level. No *resurrection* life, until ‘*buried* with Christ.’ On the *floor* of the tomb we find Him, and there we leave the grave clothes of sin—or the old ‘body of this death,’ and rise with Him in a life hid with Christ in God.’ Only pay the price and do it quick—then trust Jesus—God bless you!”

COURAGE.

“‘*Be thou strong and very courageous,*’ is God’s word to all who would serve Him, but it is especially important to Ministers. What is more pitiful than a coward in the pulpit. How can God bless the work of an ambassador who is enslaved by his fear of man or of the church? How can any church that would intimidate its ministry ever expect the blessing of God? Alas! how few realize as did Paul, that to be an apostle was ‘not of men, neither by man, but by Jesus Christ.’ ‘For I neither received it of man, neither was I taught it, but by revelation of Jesus Christ.’—Gal. 1.

“Yet there are not a great many real, *free* men in the

ministry. Men that dare keep an eye single to the will of God and His glory. And the church is willing to have it so. It shrinks from having things 'turned upside down,' as must be done when they are wrong side up. Bourdaloue was a preacher to the King. On one occasion, after depicting in vivid terms an awful sinner, he turned his eyes full upon King Louis, and said in thunder tones, 'thou art the man!' The effect was confounding. When he had closed, he threw himself at the feet of the Sovereign and said: 'Sire, behold at your feet one who is the most devoted of your servants; but punish him not, that in the pulpit he can own no master but the King of Kings.' Contrast such courage with the cowardice of men who dare not preach the word as they believe it, nor ask a blessing at the table, nor pray with their family, nor in any other way invade the traditional usages of the church, but who do most of their praying and preaching in the barn among the dumb brutes, who will not try them for heresy nor accuse them of fanaticism! But we know just such men in this day of grace! May the Lord have mercy upon them, and upon the ecclesiastical tyranny that crushes their spiritual freedom. It was the same thing that silenced the Lord Jesus at Nazareth in the midst of His wonderful discourse, and 'led Him to the brow of the hill, that they might cast Him down headlong.'"

"DR. LYMAN ABBOTT has recently been installed as Pastor of Plymouth church, Brooklyn. There was a large Council of distinguished ministers present, not only of the Congregational Church, but of others. Notably the Rev. Phillips Brooks and Dr. Donald of the *Episcopal* church. Dr. Abbott made a formal statement of his 'belief,' and questions were asked, etc. He said that he 'joined the Presbyterian church in New York, much as I imagine a

conscientious Roman Catholic is confirmed, in a vague hope that in the church I might find rest.' Two years later he took his letter to Plymouth church, and says 'no man' except only his own father, has exerted so profound an 'influence on my spiritual nature,' as Mr. Beecher. His declaration of faith abundantly confirms this. The statements of Dr. Abbott on doctrine were very bold and unequivocal and utterly at variance with *Evangelical* truth on all of the vital doctrines of the *Trinity*, *Inspiration* of the Scriptures, the *atonement* of Jesus Christ, and the future state of the wicked. This was so palpable that Dr. T. B. McLeod, a noted Congregational minister and member of the Council, openly objected to such views, and asked leave to withdraw from the Council, which he at once did. He said: 'While I had not expected Dr. Abbott's views would agree with mine, I was surprised to find them *so far* out of harmony with the faith of the fathers and what I believed to be the general consensus of opinion in Congregational churches. Because I believed my vote for his installation would have been a practical indorsement of views which I regard as un-Congregational, *un-evangelical and un-Scriptural*. I asked the Council to excuse me from further participation in its work.' *Yet Friend's Review* has constantly quoted the views of Lyman Abbott and given them to its readers without stint. It is only a little while since it endorsed *him* as '*pious, learned, evangelical in faith, eminently candid and able to see the real nature of Christ's teaching and religion.*' And very recently it has reproduced a portion of one of his essays, to prove *The Lord's Supper* nothing but a Jewish festival. Certainly this *Memorial* can never be anything to a *Unitarian*, and an appeal to their arguments only proves the desperation of a bad cause."

SECTARIANISM IN MISSION WORK.

“Surely it must seem marvelous to sober, thinking people that in this day of light any body of Christians could be found so infatuated with its ‘*distinctive views*’ as to ‘compass sea and land to make proselytes!’ It would be far more *consistent* to put upon our own *little* children the ‘distinctive dress’ of the olden time, and compel it to be worn.

“Attention has been widely called to the ‘*decree of Indiana Yearly Meeting against the ordinances*’ by one Ellis Lawrence, in the ‘*Star and Crown*,’ and this is rehearsed in the ‘*Review*.’ Said writer represents S. A. Purdie as saying that ‘we educate them out of it (that is, applicants desiring to be baptized), and show them the folly of it.’ ‘In fact, he said he *had become conscientious against them*’ (the ordinances). For the present we waive exceptions to the inaccuracy of this reported interview, for if S. A. Purdie can stand it, we can. But the writer has well stated the precise end *sought* by the ‘*Indiana decree*.’ This document may be found on page 52 of their minutes. Let it be read. Its appeals to the ‘conscience’ (?) are very *direct*, and not by the round-about method of argument and reason at all. Ministers or elders who continue to *participate in or practice* the rites of baptism, or the Supper, are *not to be received* as Gospel ministers, but they are to be *marked* and *avoided* as *deceivers*! That is the sum total of it, and men must see a principle very clearly before they are ready to be crucified outright for it. In their infatuation this Yearly Meeting is determined to put a stop to the Gospel liberty hitherto exercised by her missionaries in Mexico. Against this suicidal course we must lift up our voice.

And, first, we prove by Joseph S. Sewell, the veteran Quaker missionary of the world, and now editor of the 'London Friend,' that such action is without precedent. He says, in 'Friend's Missionary Advocate,' speaking of the work in Madagascar, that 'in the first place it must not be supposed that they, the *members*, have been brought to see the doctrines of the New Testament according to the views of Friends—*no attempt has been made to teach them any distinction between Friends and other Christians. It has not been Quakerism versus any other "ism," but Christianity versus heathenism and idolatry.*'

"What is this but Christianity clothed in the garb of good common sense? Secondly, we prove that such principles, enforced in mission fields, are inexpedient, dangerous, and hinder the work. We quote some extracts from a letter written by Anna G. Baker, a Friend's missionary in Hoshangabad, India :

" 'Our great aim and object is not to make *Friends* but *Christians*,' etc. 'Poor things, they have a great deal to learn and a great deal to unlearn. The sins and failings Paul had to war against in the Early Christians are the very same we have to deal with here now. Rom. 1 is a sad but true description of India at the present day,' etc. 'We require just as decided a step as baptism before admitting them into membership.' 'When they have been thoroughly convinced of the truth, the *next step is to break caste*,' etc. 'That means to *cut off the tuft of hair on top of their head*,' etc. 'In other denominations *breaking caste and BAPTISM go together.*' 'We have had many who confessed Christ and gave up all idolatrous worship, but stopped at that point—*would not break caste.*' '*We can never be sure of them that they will not relapse into idolatry*,' etc. 'As regards other denominations *we have*

a difficulty; in other missions they do not look upon our Christians as Christians at all, because they are not baptized, and if any business takes them elsewhere they have a good deal to put up with. Sometimes *we are tempted* (?) to wish that Friends admitted the practice,' etc., 'but on the other hand, there is danger of trusting to it,' etc. [Certainly, and an equal danger of trusting to this hair-cutting ceremony.—ED.] 'But for the sake of unity, and presenting an undivided front to the enemies, Hinduism and Mahommedanism, and that other denominations might hold out the right hand of fellowship to our Christians, *we sometimes wish it could be observed!*' 'Another thing that is rather trying is, our people sometimes move and settle in some other parts of India for business and other reasons, when we are told that the missionary there baptizes them, and, if so, returns them as his converts.'

"This is the testimony of a *Friend* who is trying to be loyal to the traditions of her church, and argues for them the best she can. Yet again and again she yields to the truth of every principle involved, and '*sometimes wishes baptism could be observed.*' All agree that 'caste must be broken,' and that this thing *is* broken by the rite of Christian baptism. But *if* we can escape that, and preserve our testimony, shall we resort to the *rite of cutting off the hair?* What possible advantage can this latter *ceremony* have over the former, save that it shields our ecclesiastical pride! Her pleas for uniformity are cogent and unanswerable by either reason or revelation. But we further quote from a letter of the Rev. James Alexander, a missionary in India for twenty years, confirming the same points already taken. He is speaking of the '*influence* exerted by the Quaker mission in India in the matter of baptism and a public profession. 'In India the divid-

ing line between caste and a public profession of Christ *is baptism* and the breaking of bread at the Lord's Supper. A man may read the Bible and be regular at the services of the church, and yet remain a member of his caste. But the ordinance of baptism is the dividing line. Once that is administered *caste is gone*, and the man is an out-cast for Christ's sake. At Allahabad I have met Quaker catechists (natives) there on business. They were very outspoken, and went among the people telling them to believe on Christ, and that was *sufficient*. I have met with native Hindus in my village and Bazaar preaching who were ready to call us liars, because, said they, 'We know that there *are* Christians in Central India (where the Quaker mission is located) who say *it is not* necessary to be baptized, and why do you say it is, and thus make it a most difficult thing for us to profess Christianity. We *believe* in Christ, but *cannot give up our caste!*' Now, you will at once see that to publish such a belief is to propagate the system of caste in the church, which any sober man will admit is contrary to the spirit of Christianity.' Certainly 'sober men' *ought* to admit it, but some of those 'sober men,' who stay at home and manipulate things in fields thousands of miles away, neither know nor understand the true principles of church extension. There are not a few that never rise higher in their thoughts than a sort of ecclesiastical 'sheep-stealing,' both at home and abroad. How often has it been argued that *ours* was the very system for the heathen, 'because it makes it *less difficult* to profess Christianity;' while if that be true, it is a deadly argument *against it*. For our own part, we believe the 'decree' of Philadelphia Yearly Meeting against the Women's Foreign Missionary Association and its work *in toto*, and 'against continuing

this movement,' is far more consistent ground and less injurious to the cause of Christ and missions than the 'decree of Indiana Yearly Meeting.' For if we are to carry into the presence of heathenism, idolatry, and religious superstition a petty ecclesiastical warfare, we had better a thousand times stay away. But we need not and we ought not to do either. And men and women that are spiritual enough to be fit to go as missionaries are fit to be left free to follow God in their work untrammelled by 'decrees,' and ought to be encouraged so *to do.*"

MINISTRY OF WOMEN.

"In our last issue, a correspondent said that 'Paul, in conformity with Jewish custom, prohibited women speaking or teaching in the churches.' We hardly thought it necessary to make answer to a fallacy so often and so fully exposed, but it now seems proper to do so. If it is *true* that an inspired apostle did (for any reason) really 'prohibit women speaking' in the churches, we hold that he should be obeyed, and that there is no authority or power in the church anywhere to repeal such a prohibition.

"It is a shameful thing for us to acknowledge a prohibition in the Word of God which we utterly disregard, and then use our disobedience as an argument to justify a contempt for other of its plain commands. As the argument stands it amounts to this: In some things we disobey apostolic injunctions, therefore we may do the same in other things! But let us examine the alleged prohibition of the apostle as found in I. Cor. 17: 34, 35—'Let your women keep silence in the churches; for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn

anything, let them ask their husbands at home, for it is a shame for a woman to speak in the church.' This is the stronghold and proof-text of the opponents of female ministry. Now if Paul refers in this Scripture to the *same kind* of 'speaking' that he does in the fifth verse of the eleventh chapter, then he most undoubtedly *contradicts* himself. But that is *impossible*.

"We must, therefore, *harmonize* these passages, and not do the absurd thing of insisting that on one page Paul has given the most explicit instructions as to *how* a thing shall be done, and on the next page of the same letter, to the same church, expressly forbidden that it should be done at all! And this harmony can be seen without the least perversion or straining of Scripture the moment we understand that the apostle is speaking of two different things, and does not prohibit in the one case what he has at least, by the clearest implication, enjoined in the other. Let us examine then, in the first place, the true intent and nature of the '*silence*' which is imposed in chapter 14: 34. This must be explained by the meaning of the phrase '*not to speak*.' Now it is important to remember that this verb is used a multitude of times in the New Testament, and with a great variety of meanings besides the general one, of expressing thoughts, by words.

"In some passages, such a meaning as '*to chatter*,' '*to babble*,' etc., is made clear when taken in connection with the context, which shows where the *sense* really lies. Such is the case in the passage before us. It is evident that its prohibition does not imply a silence that is absolute, or refraining from all speech, but only that which is *improper*, or inconsistent with a right '*obedience*,' such as questionings and disputations that would bring women

into public collision and controversy with men, and give rise to an 'unamiable volubility of speech.' 'This kind of speaking, and *this alone*, as it appears to me, was forbidden by the apostle in the passage before us.

“ ‘This kind of speaking was the only supposable antagonist to and violation of *obedience*. My studies in Biblical criticism, etc., have not informed me that a woman must *cease to speak* before she can obey; and I am, therefore, led to the irresistible conclusion that it is not *all speaking* in the church which the apostle forbids and which he pronounces to be shameful; but on the contrary, a *pertinacious*, inquisitive, domineering, dogmatical kind of speaking, which, while it is unbecoming in a *man*, is shameful and odious in a *woman*, and especially when that woman is in the church, and is speaking on the deep things of religion.’—*Robinson's Lexicon*.

“ Not only so, another eminent Greek scholar (Parkhurst), tells us that the Greek word here used ‘is applied to one who lets his tongue run, but does not speak to the purpose, and says nothing,’ and that *lalein* is *not* the word used in Greek to signify to speak with premeditation and prudence, but is the word used to signify to speak *imprudently and without consideration*. This, then, is the character of speech that Paul ‘prohibits’ in women in this one passage, while there are a multitude of injunctions virtually enjoining the same thing upon *men*. Let us all obey. Once more, a text often cited as referring to the public exercises of women in the church is I. Tim-2: 11, 12: ‘Let the women learn in silence with all subjection. But I suffer not a woman to teach nor to usurp authority over the man, but to be in silence.’

“ Taken in connection with the context it is certainly plain enough that this passage has no bearing whatever

upon Christian women living in the fear of God and exercising their spiritual gifts in public. But it does refer to the private life, the domestic character, the apparel, the adornments, the spirit, and the conduct of a woman *at home*, and especially respecting her relation to her Christian husband. It is true that she is not 'to usurp authority over the man,' and this prohibition stands *connected* with the 'teaching' that is forbidden. The two must go together, and this fixes the meaning and extent of the prohibition; and if so, there is a great deal of 'teaching' that is *not* forbidden, since it does not '*usurp* authority.'

"Of this sort is that 'teaching' in the church of God which is by women anointed and led of the Holy Spirit, and who thus have 'authority' that is God-given without any '*usurpation*' whatever. So also is the teaching of her children, her servants, or her neighbors. No one claims that these are forbidden, and yet it is just as easy to establish that Paul referred to such teaching as that he prohibited the public ministry of women. But all difficulties are removed if we understand the apostolic inhibition as referring only to such 'teaching,' whether at home or in public, as '*usurps authority*,' and is not in 'all subjection,' but is *domineering*, vociferous or dictatorial, and incompatible with that 'meek and quiet spirit' which is woman's highest adornment, and with a true Christian submission one to another.

"And as a practical fact, who is there that will claim that these requirements are at all violated by the noble women of the present day that are engaged in evangelistic and ministerial labors? To assert, then, that 'Paul prohibited women speaking or teaching in the churches,' is to propagate a delusion and a misrepresentation of script-

ure that has robbed the church for centuries, because it has sealed the lips of women when God has sought to open them in the loving ministrations of His house.

“But we do more than claim Paul’s exemption from the charge of *forbidding* the public ministry of women. We go farther and adduce I. Cor. 11 : 1-15, as positive evidence of his recognition and approval of such ministry. If we do not violate all common sense interpretation of scripture, we are compelled to understand Paul as recognizing both the *fact* and the *right* of Christian women to ‘pray,’ and to ‘prophesy’ in the church. He kindly and clearly gives some directions concerning the proprieties of appearance, and the mode of performing these duties; and he explains the necessity of this in the nature of God’s laws and the condition of society.

“He exercises this care in order that no unnecessary reproach might fall upon the women because of laying aside the customary head dress, which always indicated modesty. It was an imperative custom that chaste women should not be seen abroad without their veils, while it was a fact that public prostitutes did go without them. ‘And if a woman should appear in public without a veil, she would dishonor *her head—her husband*. And she would appear like to those women who have their hair shaven off as a punishment for adultery.’ (Dr. Clarke.) So much for the *difficulties* existing in the minds of some concerning this passage. But it is plain that the ‘praying and prophesying,’ referred to by the Apostle, is for the ‘edification, exhortation and comfort of believers,’ and of precisely the same character in the case of women as of men; and this is identical with the ‘prophesying’ of which Joel spoke when he said, ‘Your sons and *your daughters SHALL prophesy.*’

“When God says ‘SHALL,’ who then shall say nay? And if the gifts had not been bestowed upon the women, neither Peter nor Paul would have had occasion to make room for their exercise. But the day of Pentecost settled all questions of perplexity or prejudice on this matter, and the whole course of the present dispensation has confirmed the truth that in ‘Christ Jesus there is neither bond nor free, male nor female, but ye are all one in Christ Jesus.’ The Spirit was then given to male and female alike, and Peter speaks of this as a special characteristic of the ‘last days;’ and the writings of Paul abound in recognitions of ‘those *women which labored with me in the gospel*, with Clement also, and other of my fellow-laborers.’

“In tenderest language he charges that the ‘beloved Persis,’ Tryphena, and Tryphosa, and others, be ‘saluted,’ and ‘greeted,’ and ‘helped.’ As for ‘Phebe, a *deaconess* (or preacher) of the church at Cenchrea,’ Paul gives her, as it were, a *carte blanche* to the church at Rome, both in respect to their love and their resources. ‘Assist her in *whatever business* she hath need of you,’ says the Apostle. Surely further proof is needless that Paul, and the whole Bible, for that matter, unmistakably and constantly teaches not only the *right* but the *duty* of women to prophesy, to teach, and to preach Jesus to the people, in the power of the Holy Ghost. May this be more than ever the day that David saw, when he said, ‘The Lord gave the word, and great was the company of *women* publishers.’ For our own part, we have never been impressed, as many seem to be, with the danger of becoming *unfeminine* on account of gospel work. Our observation has been that as a rule, the women who labor in the gospel are of distinguished modesty, gentleness and purity of life, as well as yielding a right submission to the brethren.

“ In all of these respects our sainted and queenly mother was to us as a model, and there was stamped upon our youthful mind the loftiest ideal of feminine grace and excellence, along with ministerial gifts of the highest order. For about fifty years Rebecca T. Updegraff preached the gospel of Jesus Christ, both at home and abroad, as constrained by the Holy Ghost. We never knew her to open her mouth, either in prayer or in ministry, without evidence that the Spirit accompanied her words, and many seals to her labors remain to this day, although the scene of her toils and conflicts was in the midst of ecclesiastical turmoil and great spiritual barrenness in the church. But the tender and womanly instincts of her nature seemed to be exalted rather than otherwise through the claims of her spiritual calling. Her private life was adorned by domestic and motherly virtues. Self-sacrifice for the good of others was the key-note of a life devoted to the holiest ministries of love and the glory of God.

“ Whenever we hear an imputation concerning the ministry of women, we instantly recall the memories and sweetness of our mother's life, and, in this instance, have yielded to the impulse to thus open an inner sanctuary to our readers. We are sure they will forgive us. The daughters of the Lord, upon whom He has poured out the spirit of prophesy, both in the present and in past days, have done their full share in extending the Kingdom of Christ. They are doing it yet, and their zealous labors for souls are abundantly owned of God. We remember with gratitude the names of a host of such, who have gone to their reward; and we would like to record the names of another multitude of holy women who are in the field and at the front to-day, with a Divine commission to rescue the perishing and edify the church.

Many of them we enjoy the privilege of knowing personally and in gospel fellowship. We are glad to testify that almost without exception the talents, piety and power of these elect ladies challenge our sympathy and admiration. We want to cheer them on and encourage every heart. Would to God all the Lord's people were such as are these prophetesses!"

WHAT DOES IT MEAN TO BE "SAVED?"

"*Saved*' is a word that may be used and properly applied in a great variety of cases, when accompanied with a qualifying clause that makes our meaning clear. As 'saved' from drowning, 'saved' from bankruptcy, 'saved' from the fire. But when a preacher in his pulpit talks of 'saving men,' he is to be understood as speaking of the salvation of their souls. It is, however, somewhat amazing to witness the flippancy and ignorance with which this sacred term is often applied to a most thoroughly human and superficial work. Let us take a few examples: A minister draws a word-picture of 'a young man that has got into bad company and offended the law and is arraigned. His father is dead, mother is dead, and he has no counsel. But the District Attorney takes him into his office and says, "My son, I see that you are the victim of circumstances. This is your first crime. You are sorry. You will apologize to the first man you have wronged, and make all the reparation you can, and I will give you another chance. It would make his dying pillow sweeter to have the consciousness that *he had saved a man.*" Again, a young merchant is assisted out of a commercial disaster by a benevolent man of means, and after a few years of financial prosperity in a splendid business he goes back to his old benefactor and says, 'I

ought to let you know that you "*saved a man.*" And the angels are represented as welcoming the old man into heaven—that *saved a man*. Once more: A poor woman in search of employment, and after repeated rebuffs, is spoken to kindly and encouragingly by a good man. Hope and confidence spring up so manifestly that that gentleman is taught to believe that he *saved a woman*. And this is the kind of *salvation* that is being preached to thousands every Sabbath. These outlines are filled in with the pathetic details of every-day life, until human sympathies are all aglow, and such philanthropy is made to outshine the sufferings and death of Jesus, and a benevolent succor from temporal distress is made far more attractive than God's *salvation* for the soul. For this involves the pungency of conviction, true repentance and godly sorrow for sin, and its renunciation, whereas the other involves nothing of the sort, but is a kind of 'salvation' (?) that is compatible with a growth in pride, a life of rebellion against God, and a bed in hell. We can but cry aloud against such a travesty of *preaching*, and trifling with the word of God, as many 'great preachers' seem driven to, in order to maintain their hold on the crowd whose chief concern is for entertainment."

THE BIBLE.

"Biblical study, from various stand-points, is the absorbing theme of our day. There never was a time when the Bible was studied by so many devout believers; or by so many philosophical rationalists; or scientific agnostics; or scoffing infidels; or accomplished scholars, and literary men. It is simply phenomenal. What does it all mean? It is plain that the old time controversies of a sectarian character have no place in this age. But 'now-

adays men are examining all the wings and legs of every living thing, and *questioning everything*,' as Prof. Harris has truly said. To this wide-spread infidel spirit, we suppose he alludes when he speaks of 'the *inevitable movement* of our time.' Dr. Briggs says that the *Higher Criticism* is 'the most inviting and fruitful field of study in our day.' Many are asking, 'What is meant by the phrase Higher Criticism?' It is generally understood to apply to a method of investigating the Bible just the same as any other book. That is, it takes nothing for granted. It ignores the testimony of the Bible concerning itself. Its claims of inspiration, authenticity, and infallibility are allowed only so far as established by the scientific, linguistic, and historical scholarship of men, mainly destitute of any spiritual intuitions whatever. Its first effect, therefore, is to disparage and discredit the Bible, in the eyes of every one who yields respect to those who put its character on trial. The *common people* of Christendom regard the Bible as the Word of God, written by holy men of old as they were moved by the Holy Ghost, and rightfully resent any assumption of a possible mistake about its plenary and verbal inspiration. But this is sneered at as 'blind bibliolatry,' by a host of men, some of whom are not higher critics, but who wish to be understood as *scholars*.

"These modern philanthropists set themselves about the work of rescuing Protestantism from its 'well-known vice of bibliolatry!' They are *generally* Rationalists, who have no personal God and no use for any *revelation* from Him whatever, and scoff at the Bible as His word. And yet they want to get on a jury, to whom this sacred volume is to be handed over for trial by their tests of 'science, falsely so called.' They propose to reconcile

the teachings of the Bible, the *church*, and the *reason*, and make them of coördinate authority. 'There are three theories of inspiration; the *verbal*, the plenary, and the dynamic.' (?) 'The first is ridiculed because it makes the sacred writers 'mere clerks of the Holy Ghost!' 'The last two are *reasonable!*' But not all of the *Higher Critics* are rationalists. There are a number of what are called evangelical scholars, that, in the absence of anything better to do, are accepting the challenge to enter this 'inviting field of study.' They 'yield' to no one in reverence for the Bible. And yet they say 'every word, every syllable, every letter receives reverent and careful handling!' They hold the Bible as 'an infallible rule of faith and duty,' and yet, some of its historical books 'may be untrustworthy as history!' And this sort of rhetorical jugglery is getting to be very common. They say that *rationalists* are 'using this higher criticism with disastrous effect and the church is challenged to meet the issue.' They are big with expectations of '*conquering* by a more profound and critical interpretation,' etc. That 'Providence is calling the church to this conflict,' and many other things that sound very plausible. But we do not believe one word of it. Jesus Christ has better business for every one of His real followers, than to *debate* with an infidel crew that denies His very existence, and that of His word. It can never result in 'conquering' them, and is fraught with peril to the vain champion who must fight such a battle at his own charge. No man shall ever '*know of the doctrine*' except on the unchangeable terms of our Lord, viz., consenting to '*do His will.*' All the learning, argument, and critical acumen of scholars, can never win the battle against the moral repugnance of the carnal mind to follow where the

truth leads. This can only be accomplished by the Omnipotent Holy Ghost, who uses 'the Word of God' as His weapon, in the mouths of *witnesses*, not gladiators. A scholar only filled with 'Greek' is as powerless in such a conflict, as one filled with husks. It is simply 'Greek meeting Greek.' It is the old story of 'Saul's armor.' All of *God's* battles are conflicts of *faith*, and can never be won with the weapons of the world. 'Our weapons are *not carnal*.' The great mistake is in supposing that we are called to *defend the Bible*! God will attend to that. He has not asked us to be either advocates or apologists, but His '*witnesses*.' A joyful, experimental *Christian* is the best evidence in the world, that the Bible is all that it claims to be. One such 'witness,' however ignorant he may be, is worth more to silence the batteries of the 'Higher Criticism,' than a whole platoon of scholars that believe that the Bible contains the truth, but *have not believed the truth that the Bible contains*. As for the Bible itself, we have no concern. It is not one book among many; it is *The Book*, God's own book, and it will stand as impregnable as Gibraltar, as it always has stood against the fires of criticism, the assaults of infidels, and the malice of devils. But our anxiety is for those who are being caught with the prevalent delusion, concerning the necessity of a *critical* 'systematic study of the Bible in order to be prepared for its defence.'

"1. Admitting the position to be correct, its defenders must then of necessity be too small a number to count for much.

"2. But the *Bible* needs no defense, and asks none at our hands. Peter thought that the Lord needed his puny arm for 'defense,' instead of which Jesus was defending him. 'Let these go their way.'

“3. If in some legitimate sense ‘the faith’ is to be defended, the soldier that is *successful* MUST fall in with the divine method of warfare, and use the weapons of *faith only*. And *Greek roots* are not in the catalogue!

“4. The Bible is to be as food for our spirits, and not for our curiosity. Its material is for our ‘instruction in righteousness,’ and not for the display of hair-splitting acumen, or linguistic scholarship.

“It is therefore a matter of painful concern that the flower of our youth, and the church at large, should be so constantly taught to look in the wrong direction, for a preparation to ‘meet the inevitable movement of our time.’ To tell them to ‘hunger and thirst after Greek,’ is as deceptive as to direct them to seek the North star by gazing into the Southern heavens. To be ‘filled with righteousness,’ is a prescription that will come short in no emergency. But provide professorships at Haverford, Bryn Mawr, Penn College, or elsewhere for a ‘CRITICAL’ study of the Bible, on the suggested model of Prof. Harper, of Yale, and they are dangerously liable to follow in the steps of his subtle infidelity, and to raise more questions than will ever be answered. We are utterly opposed to the assumption that this kind of thing is at all *needed*, in order that the devout student of the Bible may understand what God has really spoken. We believe that its general tendency is to *obscure* spiritual truth, instead of to unfold it. We subscribe to the following confession of Daniel Webster: ‘I believe that the Bible is to be understood and received in the plain and obvious meaning of its passages, since I cannot persuade myself that a book intended for the instruction and conversion of the whole world should cover its true meaning in such mystery and doubt that *none but critics* and phi-

losophers can discover it. I believe that the experiments and *subtleties of human wisdom are more likely to obscure than to enlighten the revealed will of God*, and that he is the most accomplished Christian scholar, who hath been *educated at the feet of Jesus, and in the College of Fishermen!*' And also to this from Martin Luther's reply to a question by Spalatin :

“It is very certain that we cannot attain to the understanding of Scripture, by study or by the *intellect*. Your first duty is to begin by prayer. Entreat the Lord to grant you, of His great mercy, the true understanding of His word. There is no other interpreter of the word of God, than the Author of His word, as He Himself has said. They shall be all taught of God. Hope for nothing from your own labors, from your own understanding. Trust solely in God and in the influence of His Spirit.”

CHAPTER XXI.

THE PAROUSIA.

“Abide in Him ; that, when He shall appear, ye may have confidence, and not be ashamed before Him at His COMING.”—I. JOHN 2 : 28.

THE effort to make people believe that the promised *parousia* (coming) of the Lord took place at the “destruction of Jerusalem,” tends to mislead souls, blot out the Christian’s hope, and destroy the value of Scripture as a definite testimony to anything. With a little critical help from Young’s “Concordance” we shall try to establish the following four points :

First. That the promised *parousia* (coming) of our Lord did not take place “in,” “at,” or “after” the capture of Jerusalem by Titus, as is often asserted.

Second. That the spiritual coming promised in our Lord’s discourses recorded in John 13 : 16, did find fulfillment on the day of Pentecost, when “they were all filled with the Holy Ghost.”

Third. That this was *not* the *parousia*, and that *parousia* is always used to denote a personal and bodily “presence,” and never that which is only spiritual.

Fourth. That His *parousia* is unquestionably presented as a future and not as a past event.

1. In Matt. 24, among other questions, the disciples

asked Jesus this one: "What shall be the sign of thy *parousia*?" To which our Lord gave a most explicit answer. He says it shall be like "the lightning coming out of the east and shining even unto the west." Here suddenness, omnipotence, and fearful visibility are set forth. He says: "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven," that "all the tribes of the earth shall mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." "As the days of Noe were, so shall also the *parousia* of the Son of man be." And three times in the course of this minute description does He declare, "So shall the *parousia* of the Son of man be." Now, how many of these things took place "at the destruction of Jerusalem?" Was the sun blotted out? Did the stars fall? Did all the tribes mourn, when only two tribes were in the land? Did they see the Son of man in the clouds of heaven or hear His angel's trumpet? Were the *elect* gathered from the four winds? Or are all of these things to be spiritualized away?

When our Lord says, in John 14: 13, "I will not leave you comfortless: I will come to you," He does not speak of His *parousia*, or bodily coming, but uses *erchomai*, "to come," and speaks simply of His presence and coming without any qualification. The same is true of the twenty-third verse, "And we will come unto him and make our abode with him." Of the twenty-eighth verse, "I go away and come again unto you." Of chapter 15: 26, "When the Comforter is come, whom I will

send." Of 16: 18, "When He is come He will reprove the world." Of 21: 22, "If I will that He tarry till I come," etc. Now, it does no violence to Scripture language to construe these promises as being fulfilled by His spiritual coming and presence in the church at Pentecost, and as still standing good for a personal Pentecost to any man who loves Jesus and "will keep His words."

3. But when the word *parousia* is used, it does not denote a coming that is spiritual only, but is always used to denote a bodily and personal "presence." A few examples will suffice. "I am glad of the *parousia* of Stephanus" (I. Cor. 16: 17). "God comforted us by the *parousia* of Titus" (II. Cor. 7: 6). "By my *parousia* to you again" (Phil. 1: 16). "Not as in my *parousia* only" (Phil. 2: 12). We select these quotations because it is impossible that the *parousia* of Stephanus, or Titus, or Paul can be otherwise than a bodily and personal "presence," and it therefore must have the same force and meaning when used in reference to the Lord Jesus by the discriminating pen of inspiration.

4. Finally, how is it possible that either Pentecost or "the destruction of Jerusalem" could have been the *parousia*, when it is invariably presented in Scripture as a still future thing? "Christ the first fruits; afterward they that are Christ's at His *parousia*" (I. Cor. 15: 23). "Are not even ye in the presence of our Lord Jesus Christ at His *parousia*?" (I. Thess. 2: 19). "The *parousia* of our Lord Jesus Christ with all his saints" (I. Thess. 3: 13). "We which are alive and remain unto the *parousia* of the Lord" (I. Thes. 4: 13). "Your whole spirit and soul and body be preserved blameless unto the *parousia* of our Lord Jesus Christ" (I. Thess. 5: 23). "Whom the Lord shall (future) destroy with the

epiphaneia (manifestation) of His *parousia*" (II. Thess. 2: 8). "There shall come in the last days scoffers, saying, Where is the promise of His *parousia*?" (II. Peter 3. 4). "Abide in Him; that when He shall appear, we may have confidence, and not be ashamed before Him at His *parousia*" (I. John 2: 28). In the light of such Scriptures how can anyone, who really regards its plain letter, believe that our Lord's coming has already occurred, or that *parousia* signifies only a spiritual presence? But some seek to avoid the force of John's remarkable passages in Revelation, which declare the *parousia* to be a "future event," by assigning a date for the Apocalypse prior to the destruction of Jerusalem, or about A. D. 70. Granting this for a moment, we are still confronted with John's testimony in his "First Epistle, A. D. 108" (chapter 2: 28): "Abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His *parousia*." But we are not to be deprived of John's testimony in the Apocalypse to the same fact: "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him" (Rev. 1: 7). "And behold, I come quickly; and my reward is with me, to give every man as his work shall be." "Surely I come quickly. Amen. Even so, come, Lord Jesus" (Rev. 22: 12, 20). These words certainly were never penned with any reference to the "destruction of Jerusalem," nor even before that event, but long after it.

Some writers seem to have been persuaded by "modern criticism," and the necessities of their cause, to depart from the traditional hypothesis that the true date of

the Apocalypse is A. D. 96. In doing so, they have transferred it to "about A. D. 70." Against this hypothesis, as it is sought to be made a matter of prime importance, we shall cite some undisputed authorities. Irenæus says: "The Apocalypse was beheld not long ago, but in the time of our own generation (our own day) toward the end of Domitian's reign" (A. D. 96). (Vol. V. (?) chap. XXX.). "Eusebius and Jerome give similar testimony." And Dean Alford shows that the so-called Fathers "declare with perfect unanimity that John was banished A. D. 96 by Domitian to Patmos and there wrote the Apocalypse." He further says, "I have no hesitation in believing with the ancient Fathers and most competent witnesses that the Apocalypse was written toward the close of Domitian's reign, that is, about the years 95 or 96 A. D." And such testimony can be confirmed by reasoning which we think ought to be conclusive. For example, Hengstenberg shows in detail that the contents of the Apocalypse correspond to the time of Domitian, and the history of that time; and amply support his positions. Banishment was certainly a form of imperial violence never exercised by Nero. Secular history hardly exaggerates when it declares that "at the last he killed everybody that attracted his attention." With Domitian, however, it was different, since he banished a number of philosophers and prominent men, including Epictetus. Banishment was thus employed by him, along with other common measures. And though he executed Christians, there are instances of their banishment, of which John certainly was one. And from his prison home in Patmos, he wrote "in a book" the things which he saw, "and the things which are," "and the things

which shall be after these," and sent it unto the churches. "He that hath an ear, let him hear what the Spirit saith unto the churches."

Long years ago, J. J. Gurney exposed this same "conventional misrepresentation of Scriptures," that we have been considering. But there never was a day when his solemn warning was more needful than the present. He exhorts that nothing be allowed to "divert us from a firm, believing expectation of that momentous day when Christ shall come again in visible glory, with all His holy angels, to raise the dead, to make manifest the secret of all hearts, to judge righteous judgment, to consign the wicked to their appointed punishment, and forever to consummate the glory and happiness of His own followers."

And to treat the Scriptures as an ordinary volume of good advice, and to explain away all the force of Biblical authority, is to lull souls into a slumber, only to be broken by the startling summons of the appalling blast of the archangel's trumpet, and the voice of God. Even now, there peals forth the solemn cry, that waxes louder and louder, "Behold, the Bridegroom cometh; go ye out to meet him!"

CHAPTER XXII.

CONFESSIONS OF A QUAKER.

[Rewritten from the *Forum* for April.]

“AS in Nehemiah’s time, so the work of the church in this our day is largely one of ‘rebuilding the walls.’ But there is very much rubbish that must first be gotten out of the way. If we would reach the foundation-stones of Christ and the Apostles, we must dig down through ecclesiasticism, conventionalism, and traditions—heaps upon ‘heaps of rubbish.’

“And this means toil, patience, self-denial and courage. Not a love of ease and popularity, and a comfortable hope of getting quietly off to heaven, but the true militant spirit that will ‘follow the lamb whithersoever he goeth.’ As a divine ideal, the Church of God is perfect, ‘a new lump and unleavened.’ Yet in its actual, visible, and militant condition it is of a mixed character. There is the ‘old leaven’ to purge out, the ‘old man’ to put off, and ‘false doctrine’ to put away, and God’s trumpet call to His Church is, ‘be zealous therefore and repent. His tenderness is but the forerunner of His faithfulness, in the warning, ‘as many as I love I rebuke and chasten.’ ‘Remember, therefore, from whence thou hast fallen, and repent and do the first works.’ But such a task is neither welcome nor pleasant, and many are the devices, in order

to evade it. It is far easier to compare ourselves with ourselves, and salve over 'the hurt of the daughter of my people.' It is easy, too, to get an opiate by misapplying Solomon, 'Say not thou what is the cause that the former days were better than these!' But we have read history to little purpose if we fail to note the alternations of progress and regress, of revival and decline, that have characterized the church in all ages; and that every genuine revival of religion has begun with an exhortation to 'stand in the ways and ask for the old paths.' God's demand has been nothing short of a full return to the standard set up by Himself, whether in the Old Testament or in the New.

"In the days of the kings, under the old covenant, such restorations had in view chiefly the discharge of religious duties. In the after reformation of Luther and others, the primary work was the rescue of Christian doctrine from the corruptions of Romanism. In the still later religious awakening of the seventeenth century, the central idea was not so much works, or doctrine, as experience—Christian experience and its fruits. This was pre-eminently true of the 'Friends,' who took their rise about 1650. The attitude toward the state church is thus authoritatively set forth by William Penn:

"Setting aside some school terms, we hold the substance of those doctrines believed by the Church of England as to God, Christ, Spirit, Scripture, etc. But that wherein we differ most is about worship and conversion, and the inward qualification of the soul by the work of God's spirit thereon, in pursuance of these good and generally received doctrines.'

"And again, 'The bent and stress of their ministry was conversion to God; *regeneration and holiness. Not schemes*

of doctrines and verbal creeds or new forms of worship, etc.' 'Our business, after all the ill usages we have met with, being the *realities of religion*'—[Penn's Key.] Such is indeed, the key to an explanation of the phenomenal increase and sudden rise of our denomination.

"Such distinctive facts in experience, were illustrated by a degree of real Christian vitality, zeal and energy in the early days of the church, that stands in remarkable contrast with its later history; for though other denominations have insensibly come into substantial accord with these principles, the church, which was the most zealous in asserting them, has itself been in decline. An inquiry into the causes underlying such declension must possess an interest to all who to-day hold dear the privileges of religious liberty. For it is not too much to say that the early Quaker church pioneered the experiment of independent church organization, and that, in the struggle for civil and religious liberty, it did much to win for Englishmen the right to worship God according to their conscientious convictions. About thirty years ago an English gentleman (not a Friend, we think,) offered a prize of two hundred guineas for the best two essays upon the question, 'Why has the powerful witness at one time borne to the world by the Society of Friends been gradually becoming more and more feeble?' The same question has engaged the attention of candid members of the Friends, as well as other denominations, for generations.

"We are quite accustomed to weeping Jeremiades over an admitted decline, but its cause has mostly been sought in external and secondary matters—rather than from an internal and foundational standpoint. Of course, much that has been said is both just and true, yet the question ever recurs; and we are bound to confess that in our past

investigations, rather than go down into the serious business of humble confession, we rise again to resolve that, after all, there is no change to be desired, 'either as to our usages or principles,' and that our only lack is 'more zeal and earnestness.' Comparing ourselves with others is quite sure to result in the vain but comforting assurance of our own superiority. If, however, a true answer can be discovered and fairly acknowledged, at any cost, with an honest purpose to apply the remedy, we are sanguine of a blessed future for the church. And it is with such a hope that this examination has been entered upon. A glance at a few important points will perhaps sufficiently account for the remarkable growth of the early Quaker church.

"I. And, first, we must of course note the peculiar conditions produced by both the civil and religious movements of that *age*. Bishop Hall describes 'the woeful havoc that the hellish fury of war hath made everywhere in this flourishing and populous island—the flames of hostile fury rising up in our own towns and cities, the devastation of our fruitful and pleasant villages,' etc. And equally sad was the state of religion. Formal, outward, and worldly, it did but mock those whose hearts hungered for spiritual realities. In their indifference to this, the great parties of Puritan and Papist were engaged in unholy rivalry for an alliance with the state. But sects without number were springing up from one end of England to the other. Each of these schisms had its own peculiar tenets or principles. And while they all differed in some respects, they were all agreed in an enthusiastic expectation of a 'godly, thorough reformation,' and the trend was toward pietism. But, so far, all had failed to satisfy the demands of the age. At such a moment, as

Spurgeon says, 'God sent into the world George Fox.' He and his compeers discerned, with remarkable clearness, both the needs and the spirit of their time. And, inasmuch as they had come to an experimental knowledge of Christ enlightening and saving their own souls, they recommended a like experience to others, as a solution of the problems that troubled them; they then sought to unify and incorporate into a worshiping body those thus brought out of darkness into light. They exhibited the logical outworking of the very theories already dimly seen by multitudes. Of course, their success was remarkable, and the result was that the 'Friends' Church' became *the* sect of that age.

"II. In most pronounced and unmistakable terms they claimed to be the restored *Church of Christ*. Indeed, there can be no doubt but that some extravagant claims were made to that effect. But they were honest and earnest in the attempt to reform the corrupt church, and could consistently take no lower or narrower ground. And yet they evidently had no thought of erecting a new church; in fact, they disclaimed any such intention. But they did claim to be the very ark of salvation for the people, and a holy church. And they afforded to that age just such signs as it demanded, to establish this claim.

"III. A 'personal *experience*' of the salvation they preached, was, of course, the primordial and fundamental fact as related to all other facts of importance connected with our subject. The early preachers, as Fox, Howgill, Burrough, Naylor, have left on record plain and authentic evidence of this. They were witnesses unto a personal Christ, who had not only died for them, but lived to save them, and did save 'to the uttermost.' They witnessed to an experience in which the Holy Ghost really acted

upon their wills and faculties, energizing them to speak and work. The very name of 'Friend,' implied their perfect readiness to be thus led into paths either new or old. The names of sects, as 'Presbyterians,' 'Congregationalists,' 'Methodists,' etc., generally designate some special church polity, or method of organization or government. Not so 'Friends' a term having no reference to usages of any description, but indicating nearness to Christ, and confessing to a covenant to 'do whatsoever I command you,' or to be bound, in all things, by His example and precepts. Now, this name, with all that it involves, was acknowledged and chosen by the denomination itself. And in this simple fact is to be found the real *raison d'etre* of our separate existence as a people. And all attempts to ground it upon some peculiarities of usage or non-usage, do violence to the truth, and insult the memory of the fathers.

"IV. The *Bible was their creed*, theology, and discipline. They constantly decried all other *credal* tests, and defended every tenet by direct appeal to the Bible. 'For thanks be to God,' says William Penn, 'that only is our creed, and with good reason; since it is fit that only should be the creed of Christians, which the Holy Ghost could only propose, and require us to believe.' Robert Barclay affirms that they *professed* 'doctrines and principles of truth as they were delivered by the Apostles of Christ in the Holy Scriptures.' And Edward Burrough distinctly defines the object of their existence as a sect, to be the restoration of primitive and scriptural Christianity, in doctrine, discipline, and practice. A 'discipline' formed no part of the original compact. There appears to have been no outward or written rules at all until about 1670, and very few indeed, until near 1700. And when George

Fox had to deal with schismatics he simply appealed to the Scriptures, which, he said, 'prescribe how men should walk, both toward God and man.' They relied upon the indwelling and presiding Spirit, as the bond of church unity. As spiritual worshipers, the Friends were freed from the slavery of forms, and at liberty to follow the leadings of the Spirit. With reliance upon Him as the Maker of all forms, they needed little pre-arrangement for worship. He could animate and bless that which was both new and old, and they were ready for either. They had no respect whatever for mere tradition, and had completely broken with the past. And when they called men away from 'man-made creeds to the Church of the living God,' they meant it. They called them not to their creed, nor to themselves, nor to their ancestors, but to Christ himself.

"V. Again, incessant and tireless *work* characterized this early *church*. Easy-chair piety had no place with them. They well knew that without Christ they could do nothing; but instead of sitting still from year's end to year's end, declaring their helplessness, they illustrated complemental truth, 'I can do all things through Christ, which strengtheneth me.' They really believed they were co-workers with God, and gave good evidence that this was not an illusion.

"Religion was the whole business of the Quakers then. Nothing less than diligent efforts for the salvation of the race could at all consist with their high claims to spirituality, and they felt it. To this work all temporal engagements must give place. Men of every trade gave up their occupations in order to make spiritual conquests. It was expected of those who joined the church that they should become missionaries, and nearly every one did

go to preaching. And their ministry was aggressive—'fiercely aggressive,' we are told. To become a Quaker then was almost synonymous with becoming a preacher, and involved the necessity of defending the truth embraced. Itinerant and lay preaching was just suited to the people and the times. Thus the most effective agency for religious work almost ever known was developed and utilized by this church. The sum of it all is, that in the days of George Fox 'they sought God, and as long as they sought the Lord, God made them prosper,' so that in England alone there were more Friends then than in all Christendom now; and, perhaps, we may understand why this is so if we briefly compare the modern with the early Quaker church, in respect to the *five* points already noticed.

"I. The peculiar and providential tendency of our age is toward catholicity and *union*, not sectarianism. Christian associations, congresses, and alliances all over the world proclaim an earnest desire and endeavor for the oneness of Christians. It is true that these efforts have been ineffectual and wide of the mark, in so far as either good doing or good thinking has been exalted as the true ground of unity. It will never be found in what men do, or think, but in what they really *are*. The denomination which is most successful in making men what they ought to *be*, must be quick to utilize and to give right direction to the providential issues furnished in their day. But the catholicity of mind needful for this looks dangerous to the *sect*, and there is great alarm lest our *identity* be lost; and to preserve this is still the supreme thought with most. And though, outside of denominational lines, the spirit of bigotry and intolerance hides its head for very shame, yet inside these lines it scruples not to enact

most uncatholic and intolerent legislation against true Christian liberty—though lenient as to real heresy. And the ‘mantle of charity,’ kept for public occasions, hangs with ludicrous looseness on the shoulders of narrow little men. And it must be confessed that many Friends of to-day engage in a positive resistance to the God-given opportunities of the hour, and persist in the path of self-destruction.

“II. There came a time when the high responsibilities and claims involved in the idea of the ‘*church*’ were made to yield before the lower ones involved in the idea of the ‘*society*.’ This was a virtual abandonment of the original ground, for while Christ builds the *church*, man founds and organizes the *society*. No mere society can rise higher than devotion to itself, and to the honor of its human founders. It must, therefore, contain in itself the sentence of decay and death. There can possibly be but one organization or union of persons on earth not subject to this law, and that is the true Church of Jesus Christ, wherever it may exist. It is builded together for a habitation of God through the Spirit, and it has His promise, ‘Lo, I am with you always,’ and *no other organization* ever had such a promise. It is difficult to say just when the claim of the fathers was relinquished and even contradicted by their sons, but symptoms of transition from the church to the society appear before 1700. About that time the traditional spirit became dominant, though the fact was lamented and rebuked by Fox and others. Then the experimental witnesses to the presence and power of Christ were succeeded by many who could only witness to the usages and spirituality of their forefathers. Aggressiveness ceased, and so did persecution. Increase of membership ceased, and the decrease was

alarming. Birthright membership and lay eldership were soon introduced. The ministry declined, and such as remained seems to have been devoted to the interests of the society. Its energies were employed in efforts for self-preservation, and to settle internal controversies. Dr. Pressense speaks to the point when he says that a church, 'whose only care is for itself and its privileges is not a church, for it resembles its Head in nothing but in name, and it bears His name only to dishonor it.'

"III. In point of *experience* the contrast between that found in the society and in the earlier church seems as great as in other respects. The church insisted upon a scriptural membership, or that 'to be a member of a particular Church of Christ, as this inward work is indispensably necessary, so is *also the outward profession* of and belief in Jesus Christ, and those holy truths delivered by His Spirit in the Scriptures.'* George Fox declared that the church 'is made up of living stones, living members, a spiritual household of which Christ is the head.' But when we come to the hereditary society we find men becoming Christians (?) 'by birth and education, and not by conversion and renovation of spirit.' Barclay's language, delineating the apostasy of the apostolic churches, most fittingly applies to his own. 'For the particular churches of Christ, gathered in the apostles' days, soon after beginning to decay as to the inward life, came to be overgrown with several errors, and the hearts of the professors of Christianity to be leavened with the old spirit and conversation of the world.' How could it be otherwise, with a birthright membership, from whom no confession of Christ or of their own regeneration had ever been required, nor even the responsibility in-

* R. Barclay, "Apol.," Prop. X.

volved in making an outward profession of religion? To be sure, 'disorderly walkers' were expelled, and innocence of life and conversation was insisted upon, but, after all, the difference between them and other respectable sinners might consist only in matters of education and usage. Of course, hereditary members must have hereditary convictions, prejudices, and customs, to which they adhere with a fleshly and unreasoning tenacity. They are ours, neither because of reason nor of revelation, but of inheritance; hence are a part of our natural make-up. And yet there was incumbent upon the society a sort of hereditary duty to keep up a continuity of witness to the 'immediate guidance of the Spirit.' But if this is merely a doctrinal, and not an experimental witness, it is but the activity of a galvanized corpse.

"IV. *The Bible* has been superseded as the only creed and under the modern *regime* of the *society* there came to be a virtual substitution of the 'Writings of Early Friends' for the Scriptures. It seems incredible, to the average mind, that the 'comments' of these good men should not be binding upon *us*. But they are not, and it has been a great mistake to regard them so. In fact, the opposition of the early Friends to 'man-made creeds' was universal and unalterable. Their writings are not all of the nature or design of a creed; and William Penn expressly protests against the tendency to set up their 'comments' upon Scripture as authoritative, and says that if these be 'made the creed instead of the text, from that time we believe not in God but in man.' Nevertheless, our bondage to ecclesiasticism has been precisely similar to that from which our fathers claimed a commission from God to deliver men. So, too, hyper-spirituality pushed the doctrine of the Spirit's guidance beyond scriptural limits,

and some 'went out into imaginations,' as said George Fox, and asserted the necessity of 'a judge of outward controversy above Scripture.' Bold and fanatical pretenders to inspiration have always found adherents, and the attempts of Penn and Barclay to modify their extravagant claims failed to nullify their deadly effects. The early Friends relied upon the spiritual enlightenment of individual believers to such an extent as would secure sufficient unification in faith and practice for the Church of Christ. And their trust was not delusive, in so far as the membership was up to the mark of experimental salvation, which they professed, taught, and required. But the *society's* remedy for a fatal defect in this respect was not after the divine or Gospel plan, nor yet after the human plan, of a condensed, deliberate, and authoritative creed. *Its substitute for the lost bond of spiritual union was legislation.* Rules of discipline have been freely used for undergirding the ship. And it is not always the question whether the things prohibited are wrong and sinful in themselves, but are they 'Quakerly?' Discipline has been enforced against tens of thousands of members who had never offended their own consciences, nor the Word of God, nor apostolic practice, simply to vindicate consistency with 'our views.' Indeed, our 'handwriting of ordinances' has once been as minute and exacting as that of the Jews themselves. It has dealt with hats, coats, cravats, suspenders, trousers, shoes, beards, bonnets, shawls, dresses, speech, and marriage. Truly, a law of sin and death, the penalties of which multitudes have suffered. Such outward signs have been enforced with the same rigor that some other 'outward signs' have been banished. And it must be confessed that such strictness of legislation and society require-

ments has always been in an inverse ratio to the spiritual life and power, and the demand for a *scriptural righteousness*. Now, that a church may have its discipline there is no question, and this may be just as 'broad as God's commandments' are, but it must keep within the Word of God, or it ceases to be a law of His church.

"It may, indeed, be the law of an *association*, or a club, or a society, and contain any rules they see fit to adopt, but if a *church* insists upon rules which transcend the constitutional law which God has given, in His word, it must cease to be a church; for it forfeits the headship of Christ, and by its own act secedes from the commonwealth of churches, just as a state can do a similar thing.

"V. Our last point of contrast relates to *work* and its results. To gather a *church* out of the world was the hard work of ministers 'filled with the Spirit,' who went everywhere preaching the Gospel of Jesus Christ, and who were rewarded with success. To rear up birthright members of a *society*, and give them religious training and a guarded education, is largely the work of parents. John Fry, an eminent minister, wrote a letter to the 'Morning Meeting of Ministers and Elders' (of which he was the first clerk) in 1765. He says:

"'This *church* was at first gathered by a living and powerful ministry, and now the *society* and its rulers begin to think that the situation is altered, and that it can now thrive and grow and become fresh and green without it! Are we ashamed of the foolishness of preaching which was so effectual in primitive times?'

* "Inner Life," etc. By R. Barclay. London: 1877.

“In the meantime the system of lay eldership, or an order of men that controlled and governed the ministry to an alarming extent, was introduced.

“ ‘Ministers were exposed to hasty and uncalled-for criticism by those fond of such a task, and, therefore, not right themselves.’ Then there came a testimony to ‘silent meetings,’ and ministerial activity was more than discouraged. The radical change thus affected, is strikingly shown by another statement in the letter already cited. Its author says that he went at the usual time to the London Ministers’ Meeting on the First-day morning, and found that not a single minister attended! ‘I went away,’ he writes, ‘disappointed and sorrowful, reflecting on the flourishing state of that meeting, when I first attended it nearly forty years since, when it consisted of ministers only!’ While these men in the early church gave up their business for the work of the ministry, we find in our day men who give up the ministry for their business. And there are strong tendencies to yield to the secularizing influences of the day. This materialistic, free-thinking, and lawless age is pleased with anything unchurchly and anti-ordinance. It hates Bibles and creeds, and Sabbaths and ‘technical piety,’ and it flatters those of a loose theology on such matters. It loves money and ease, and honors and carnal security, and self-indulgence. But, says Edward Burrough:

“ ‘This way of religion is according to the Scriptures, and in the fulfilling of them in doctrine, practice, and conversation; and the ministry, ordinances, church government, and discipline are in the same power and Spirit, and by the example of the apostles; for the Spirit of God, which did convince our consciences of the truth of this

way, leads us in the same way, as the servants of God walked in the doctrines and practices.'*

“Once again let it be proclaimed, that in order to build up the *church* and increase its membership by legitimate ingatherings from the world, there must be a full return to the original *basis* of the church of Christ, and entire consecration to its living Head, in THEOLOGY, POLITY, EXPERIENCE, and WORK. And the only true model for this is found in the New Testament Scriptures!”

* Barclay's "Inner Life."

CHAPTER XXIII.

A FINISHED COURSE.

“I have finished my course.”

SOMEONE has said, “A man is immortal until his work is done.” This, of course, needs some qualification, for some men die before they have ever begun the true work of life. And others, if we read Scripture aright, are cut off in divine chastisement and judgment for violation of laws and principles of spiritual life. We do believe this; that one abiding in the fullness of the Spirit will surely live out his days. And this we say with full recognition of the fact that many very good men die at what we call the very prime of life. So did Jesus. And of the fact that some of God’s saints are martyred at the hands of wicked men. Indeed, it was predicted that some should *by such death glorify God*. Again, it is no doubt true that some men seem to wear themselves out in the service of the Lord by arduous toils, wearisome journeys, disorganized habits of sleep and diet, exposures by reason of change of climate, etc. Adam Clark, the commentator, says somewhere that “any minister who will be faithful to his trust will become a *martyr*.” For all this there is ground to believe that a *special Providence guards and guides a holy man’s life*. And many mysteries and perplexities in reconciling this with some

of the things just referred to will vanish when we recognize that not longevity, but the fulfillment of God's will in us and through us, is the true purpose of life. When this is fulfilled, a man's work and his day end together.

It was so with the blessed Master, who could not be taken and destroyed before His hour was come, and was able to address the Father saying, "I have finished the work which thou gavest me to do." It was so with the Apostle Paul, who anticipated and announced his departure, and testified, "I have finished my course, I have kept the faith."

We believe it was so with David Updegraff. It is evidently the divine will to preadvise His faithful servants of the approach of their translation. And some things make us feel that his end did not take him so much by surprise as it did some of us. Though it was not until within a very few weeks of his death that he was apprised, or at all suspicious, of the grave nature of the complaint which took his life, and which had been stealthily preying upon his strength for probably some years before, yet, as we review it now, we are convinced that he must have been, by some Scriptural insight, in anticipation of his departure. He had set his house in order. Everything, so far as human foresight and prudent management could control, had been arranged for the adjustment and allotment of his affairs. He had been the burden-bearer for his family and for friends, and now he wisely planned for their welfare, as the responsibilities must be dropped by him, to be taken up by another.

For some months before his death, and before his friends were apprehensive of its approach, he manifested a solicitous concern about pastoral supply for the church

at Mount Pleasant. For years he had been their foremost preacher and practically their pastor. Like a loving father, he was anxious that suitable provision should be made for the flock. And it was a noticeable coincidence that the committee appointed by the meeting to consider the question met the very same week in which David died to report the result of their considerations upon the matter, the outcome of which was, that with scarcely an interim, his ministry among them was succeeded by the faithful pastoral labors of John Pennington, who received the call to this office as coming from God Himself.

David, in like manner, had about drawn his *literary labors* to a close. It was against much loving entreaty and some earnest remonstrance that he concluded the "Friends' Expositor" with the sixth volume. Some felt it to be in the very height of its influence. None felt willing to forego its blessed helpfulness. But he was quietly, lovingly firm in his decision that his ministry in this direction was ended.

"OLD CORN" was published a year or more before he left us. And though at the time he was busy pushing it through for the press, other matters were crowding upon him, and some suggested that he should defer it for a more convenient season, he answered (though in a way not to create alarm) in a manner that clearly indicated that he understood it was "*now or never.*" And so it proved; for, had it been deferred until the following year, it is safe to say it would never have been published at all.

Towards the very close of his career he had a clear presentiment that his end was at hand. A week before his death he aroused loved ones at the midnight hour, to tell them that he had been apprised that the "sentence of

death was now upon him." This was unattended with any new or serious developments at the time, though he was now so ill that loving and sanguine friends were very ready to think or hope that he was simply delirious. But this impression abode with him from this on by day and by night. Devout friends who gathered at his bedside from day to day reminded him how, though the sentence of death had passed upon Hezekiah, yet his days were lengthened fifteen years in answer to importunate prayer; and could not the Lord do this for their David? "Yes," he replied; and if thou hast faith for that, pray." The season of prayer which followed was a marvelous time of blessing. Heaven and earth seemed to overlap. As at Bethel, God was truly in the place. The sweetest assurances of divine grace and power came to every heart. Most all of them interpreted these great blessings as assurances that David would rise yet to bless the world with his ministry. Some, indeed, were very confident of this. And little wonder; for we are all so liable to misinterpret heaven's telegrams on the side of our desire. David's original impression or conviction was the true one. Though doctors thought he was getting better, and though spiritually-minded friends believed he could not die, yet our heavenly Father had sweetly said, "It is enough." He was going up higher. And we take it that these mighty blessings and misinterpreted assurances were the Savior's way of telling us that "My grace is sufficient for thee."

Till within about a day of the end he was both rational and conscious. He was favored in death with the ministry of loving wife and faithful children; and surrounded with some, too, who were his children and companions in the labors of the Gospel and the affairs of the church.

Every mark of Christ's love and of Christian love was plainly visible in the dying hour of the man of God and servant of our Lord Jesus Christ.

It was at three o'clock in the afternoon on Wednesday, the twenty-third day of May, 1894, that he left us. As the news flashed over the wires, and through the country, what surprise, what sorrow were felt by hearts and homes and churches! The feeling shared by almost everyone who knew him was, "I have lost an intimate, personal friend." He had been a helper to so many's joys, and a sympathizer in so many's sorrows, that we wept and have felt lonely ever since, as though a father were taken away. We append, a little farther on, a few of the flowers which loving hearts and hands hastened to drop on his casket, but will speak here more particularly of his funeral and the Memorial service which followed.

HIS DEPARTURE.

"It was Tuesday morning before the devoted household came fully to realize that their beloved was really going to leave them. All that day he spent in a state of coma, sinking steadily—we think without sense of suffering—until Wednesday afternoon at 3 o'clock, when his spirit calmly took its flight and his body rested. Anticipating ^Wthis hour, he had asked that his children sing while he was breathing his last,

'Sweeping through the gates,
Washed in the blood of the Lamb.'

"Faithful, loving children, they did their best. But their breaking, sobbing hearts were unable to make music, save in a minor key and to broken measure. Rev. Z. Hussey, a minister of the Society of Friends, and an intimate friend of Brother Updegraff, was by his side, and

at this moment commended his spirit to the God who gave it. And thus, amidst the comforts of his own family circle, and with the loving care of his long invalid wife, who, as he told her, had been raised up to minister to his dying hours, and surrounded by Christian friends, and with the very breath of heaven, our beloved David closed his earthly toils, to enter the courts of glory, where, with the songs unchecked by sobs, the angels met him and welcomed him into the presence of the Savior whose power to cleanse and to keep he had so long delighted to declare.

“The news ran rapidly over the wires to all parts of the country. It startled us all. No one could scarcely believe it true. (Some of us cannot feel it true yet.) Telegrams of condolence began at once to pour in to the bereft family. Many wanted to come to

THE FUNERAL,

which was fixed for Friday afternoon. Had the time not been so short and Mount Pleasant a little difficult of access, many more from a distance would have reached it. But as it was, a number did arrive. And the whole home community, and from miles around turned out en masse. The large meeting house, which seats probably 1,500 persons, was brought into requisition for the occasion. Young and old, rich and poor, saint and sinner, everybody, irrespective of denominational affiliation, was there, mourning as one great family. The services, conducted by Brother Hussey, were fittingly characteristic of the departed. Grief, it is true, could not be suppressed. Yet a spirit of praise and song pervaded all the exercises. Scripture was read by Rev. Hussey, followed by prayer, offered by Rev. Joseph H. Smith. After singing, Dr. Dougan Clark preached from II. Kings 2: 12. Then the meeting

was opened for other ministers,—Brother Pringle, Presbyterian pastor; Brother Hussey, Quaker minister; Brother Smith, Methodist, and others participating until time had expired; but with many more full hearts eager to pour out their grateful tributes. A vast concourse of people passed slowly by the casket, to take a farewell look at our brother. During this mournful procession all who could, sang,

‘God be with you till we meet again.’

Then the funeral train moved on to the family burying ground, a mile distant, when the last good-bye was taken. The scene here was beautiful and touching. The six sons (including two sons-in-law) carried the body to the grave. As it rested there, each of the four daughters dropped a rose upon the casket as a farewell tribute to their loved and loving father. Brother Clarke spoke a few words, assuring the family that their loved one was not there; only his house of clay would be lowered. He was above us. A final benediction, and we turned our backs to face now a world which would ever seem lonelier because Brother Updegraff had left it.

“But affection and gratitude still lingered, so that it seemed to be the universal wish and judgment that the writer should tarry over the coming Sabbath and conduct

A MEMORIAL SERVICE.

“This we consented to do. It was decided right and most fitting to hold this service in the Friends’ new church at Mount Pleasant, which he had dedicated and over which he himself had been the shepherd so long. The day was beautiful. Seemed as though some of the sunshine of heaven had been lent us to make us glad in our grief.

There were crowded into the church a hundred more persons than they thought it could hold. A quiet atmosphere of love and joy and praise filled the place, and yet a tincture of sadness and sorrow throughout it all. There was no dark emblem of mourning. The departed preacher's chair was literally covered with beautiful flowers and draped with white satin ribbon. On it were placed a bound volume of the FRIENDS' EXPOSITOR, a copy of his book on the *Ordinances*, and a copy of *Old Corn*. Upon this all was placed his own Bible, which he had carried everywhere, which was marked upon almost every page, and yet which he had kept in such a careful state of preservation.

“The platform was filled with preachers. The people sang, not doleful hymns, but such songs of praise as David loved so well: ‘Arise, my Soul,’ ‘O, ’T was Love,’ ‘We Shall Meet,’ etc. Just before the sermon his own children, whose gifts of song he had so much enjoyed, joined together in singing a favorite selection. Many wanted to speak. But it had been expected and announced that the writer would preach a sermon, which he did, from the text, ‘I have finished my course.’

“The presence and power of the Spirit were mightily felt. In fact, sometimes we could scarce resist the feeling that Brother Updegraff's spirit was also there. After the sermon and the reading of some of the many letters and telegrams which had been received, and seeing that many could not speak, we called for a living memorial, and asked the people upon reflection to deliberately answer the following question: How many of you are conscious that you are better men and women because David Updegraff has lived? A moment's prayerful silence, and

then fully four-fifths of the vast congregation rose to their feet. What a moment! We sang,

‘God be with you till we meet again.’

“And then hundreds wended their way homeward, feeling that his death had dropped an additional responsibility upon us all to live more earnestly, and each take up our share of the work he had begun.

TELEGRAMS AND LETTERS OF CONDOLENCE.

These came from all parts of the country. We introduce but a few of them.

“KOKOMO, IND.

“Inexpressible sympathy. Bereaved with you. Read II. Sam. 3: 38. ESTHER TUTTLE PRITCHARD.”
(Friends’ Minister.)

“NEW YORK.

“MRS. D. B. UPDEGRAFF.—New York Yearly Meeting assembled. Sends love and sympathy. Read Num. 6: 24, 25, 26. CHARLES JONES, Clerk.”

“SAN FRANCISCO, CAL.

“MRS. D. B. UPDEGRAFF.—Suffering with you. I. Thess. 4: 14-18. R. KELSO CARTER.”

“KNOXVILLE, IOWA.

“MRS. E. J. UPDEGRAFF.—II. Kings 2: 12. My heart bleeds. Can’t reach you. E. F. WALKER.”
(Presbyterian Évangélist.)

“NEW CASTLE, IND.

“MRS. E. J. UPDEGRAFF.—This breaks my heart. I will come to the funeral. JOSEPH H. SMITH.”
(Methodist Évangélist.)

“DEAR SISTER.—Just as I was to mail this (a letter to David) thy card and other letters reached us, giving us the word that David is no more. How it affects me! He has gone on before! The Lord comfort and bless you! I have been very near the Golden Gate the past winter, but am revived again. Our heartfelt sympathy goes over the mountains and rivers to you.

“Your brother,
J. H. DOUGLAS.”
(Friends’ Minister and Evangelist.)

“PROVIDENCE, R. I.

“Our hearts are broken! We weep with you. Your dear David was to us what no other living man has been. So good, so true, so noble, such a tower of strength was he! Our sorrow is unutterable. God bless you, dear Sister. Words seem so powerless as we attempt to offer comfort. Our church has lost her greatest preacher, teacher, and leader. God help us to bear it! O! the host of his converts who met him at the gate! While thousands here sorrow over his departure, all the galleries of heaven shout for joy, and every celestial harper struck his harp anew over his triumphal entry into the City of Gold. Yours in sorrow.

“SETH C. and HULDAH REES.”
(Friends’ Ministers.)

“The news of David’s death was a great shock to us. While aware he was in poor health, we did not know he was dangerously ill.

“David was to me more than a Christian brother; he was a ‘true yoke-fellow,’ but he has reached the goal first. ‘Blessed are the dead who die in the Lord.’ With deepest sympathy, thy sincere friend,

“LUKE WOODARD.”
(Friends’ Minister.)

“ PHILADELPHIA.

“ MY BELOVED FRIENDS.—Thy last letter had scarcely been received an hour, creating grave concern, though still leaving me with hope, when the sad telegram revealed the latest report! It came as a shock! I was not prepared for it. But soon came the consciousness of the glorious exchange from that bed of suffering to a mansion of eternal rest. And heart-aching as was my sorrow, how could I forbear to rejoice in the deliverance of my dear brother? Planted in the temple of his God, to go out no more forever! Were our dear Lord less loving or less faithful or less wise, I should fear to contemplate your loss, but I feel sure you are realizing the strength of His everlasting arm. Yes, and will continue to feel it through coming loneliness.

“ Dear Lidie, may he be favored to rest in His loving presence as a child on its mother’s breast, ‘as one whom his mother comforteth.’

“ I perhaps ought not to write of my own loss in the presence of your inexpressible bereavement, yet mine is great indeed. He was brother and counselor to me, and I cannot describe the blank I shall feel.

“ But I will not weary you. I should be so comforted if I could be with you to-morrow! Feeling thankful in being able to commend you to a sure hiding-place, in this grievous affliction, and in knowing that His presence is there, I am most lovingly yours,

“ E. H. FARNUM.”

“ PHILADELPHIA.

“ Never was I more surprised than when I received your telegram announcing the death of your beloved hus-

band. I know he has been a very sick man, but the last news I had I considered so full of encouragement that I wrote an article for the *Standard* telling our friends that I fully expected Brother Updegraff at Mountain Lake Park. This is such a shock that I scarcely know how or what to write. You will sorrow, but you will not sorrow as one having no *hope*. Brother Updegraff is in heaven. With him the battle has been fought and the victory gained. He rests from his labors, and his works do follow him. He being dead, yet speaketh.

“I yearn to attend the funeral, and see my beloved brother laid away in the resting-place prepared for his mortal remains, but the spirit has a more abiding rest. You have lost a good husband, the children have lost a good father, the church has lost a faithful minister of our Lord Jesus Christ. I have lost a faithful and beloved friend. I never can tell anyone how much I shall miss him, but I shall soon go and meet him. May the good Lord graciously sustain you in your sorrow. You know from whence your help cometh.

“JOHN THOMPSON.”
(Methodist Minister.)

“BORDENTOWN, N. J.

“MRS. DAVID UPDEGRAFF. — We are overwhelmed with sorrow at the death of our dear brother in Christ—your precious husband.

“With you and your dear children, Pitman Grove Association is greatly bereaved. How we shall miss him, and how strange it will seem not to see his smiling face and hear his strong appeals! He was a great and good man of God, and a great power for good. We tender you

our warmest sympathies and pray that the God of the widow will be rich in His grace toward you all.

“Yours in Christ,

“A. E. BALLARD, Pres't,

“W. WALTON, Sec'y.”

“MY VERY DEAR FRIEND.—I can scarcely trust myself to write even these few lines. I am greatly afflicted. Your sorrow is, in a very peculiar sense, my sorrow and the sorrow of thousands to whom your precious husband was made a benediction.

“One event in his life brought him very near to me, and enshrines his memory forever in my heart. My fellowship with him all these years has been without a break, and my love for him has been increasing as my knowledge of him and his experience has been enlarged. What a blessing he has been to me and my people in his ministry, only eternity will unfold.

“Precious brother! The church can illy afford to lose thee, but thy ministry will not end with thy earthly life. That service, unfettered and glorious, with more perfect knowledge and enlarged powers, will be continued before the throne of God and the Lamb. And there we shall meet thee and greet thee, in God's own good time. Please accept the expression of my sincere sympathy and prayers, in which I would include thy household. May the dear Lord sustain and comfort thee!

“Yours in holy fellowship,

“EDGAR M. LEVY.”

(Baptist Minister.)

“DEAR MRS. UPDEGRAFF.—With great surprise and deepest grief have we heard of the fatal termination of dear David's illness. It seems like a cruel dream, and I

cannot realize that it is indeed a fact that no more on this side of the golden pavement shall mine eyes behold that saint of God. Long ere this reaches you, many, very many expressions of deepest sympathy will have come to you; but not many outside his own precious family appreciated his worth as have my dear wife and myself. I expect to be a better man, and through grace to attain a higher place in heaven through his blessed teachings.

“How can I but dread to thread the walks at dear Mountain Lake Park, without the expectation of looking into his face!

“God bless and uphold you in this great stroke is the prayer of thousands, and of

“Your very sincere friend, A. W. DENNETT.’

“NEWARK, N. J.

“MY DEAR MRS. UPDEGRAFF.—Among the many who have sent you loving remembrance of your dear husband, please give me a humble place.

“*I do so mourn his departure.* I was making my plans to go to Pitman Grove this summer, there to fill my eyes and soul once more with the sights and emotions of that blessed hour when I yielded myself to God, and to sit for a day or two at the feet of that God-taught man. I shall never hear his voice again, but deep within my soul its memory will always ring. But I have not missed the blessing; I have felt so alone and bereft that I had to get down lower at the Master’s feet than ever before, and I do know, and the effects are visible, that I have received a greater portion of his faith and power. God bless you all.

E. O. MCFARLAND.”
(Presbyterian Minister.)

“WARREN, OHIO.

“DEAR SISTER UPDEGRAFF AND FAMILY.— My own heart aches with thousands of others, as I mourn the personal loss of him on whom you leaned, and who was beloved by us all. A prince is crowned! Though in tears, you also shall triumph. The dear Lord knows why. Let us trust and finish our work in the fullness of that grace which is more than sufficient. God bless you all.

“ In sympathy and prayers,

“GEORGE F. OLIVER.”

(Methodist Minister.)

CHAPTER XXIV.

OTHER MEMORIALS AND LOVING TRIBUTES.

WE have been urged to publish either in this book, or in separate form, the memorial sermon preached upon this occasion by the writer of these lines. But as we review the sermon, and review the contents of this book, we find that the latter is very much of an unfolding of the former, and to repeat the sermon here would, we think, be unprofitable, and, perhaps, wearisome repetition to the reader. So we have elected instead, to publish in full the able and fitting editorial written for the *Christian Standard*, and published in that paper June 7, 1894.

IN MEMORIAM: DAVID B. UPDEGRAFF.

BY REV. E. I. D. PEPPER.

“Since the decease of that mighty man of God, that inspired and inspiring preacher, that thrilling exhorter, that ‘son of thunder,’ that many-sided spiritual genius, that God-commissioned leader of the hosts of the Lord, John S. Inskip, no man’s departure from this life could be more deeply and lastingly felt in the world-wide holiness movement, than that of David B. Updegraff.

“His position was peculiar and influential. For many years he has been an honored minister in the Society of

Friends, yet he belonged by common consent to all denominations. He was a thorough American, yet by his broad views and sympathies he belonged to all countries. He was an 'ecclesiastic,' yet he was also a 'man of affairs' in the best meaning of that sentence. He was a rigid and loyal churchman, yet he was tolerant, liberal, and all-comprehensive in his pure and perfect love for all God's people. He was catholic and cosmopolitan. All claimed him. He cordially allowed the claim. He admirably fulfilled the claim. He respected all Scripturally-instituted religious forms, without degenerating into a mere ritualist and legalist. He insisted upon law and order, yet he was 'in bondage to no man.' He listened respectfully to those who 'seemed to be somewhat' in the church, but whatsoever they were, it made no matter to him, he sided with God in 'accepting no man's person,' but rather, if in conference these 'somewhats' added nothing to him, and if God revealed His Son in him, touching any point, 'immediately he conferred not with flesh and blood,' but resolutely followed on to know the Lord and to finish His will and word and work.

"No bishop or superintendent in any branch of the Christian church stood out, by the very force of events and of 'manifest destiny,' more prominently and pervasively than did he. He was a 'bishop of souls' in an unusual and conspicuous degree. He was 'something new under the sun,' a Quaker bishop—not set apart 'by the laying on of hands,' but 'by the fingers of God'—not consecrated by 'holy oil,' but by the evident 'unction of the Holy One'—not man-made, but God-made—not a sprout from some council, but 'chosen of God,' commissioned by Christ, and inspired by the Holy Ghost—not the upshot of ministerial politics and churchly 'deals,'

but the forthcoming of that promotion that came neither from the east, west, north or south, but which was the evident ordering of the Lord, who, in His own good wisdom and judgment, will and pleasure, time and way, setteth up one and putteth down another—not machine-made and wire-worked was he, but providentially evolved—not the choice of some caucus, but the glad response to a divine call—not in the apostolical succession 'by the casting of a lot,' but, like David of old, selected by heaven from among his brethren while yet tending his flock—not the successful candidate of a lot of personal accommodations, but the inevitable outgrowth of imperative necessities in the kingdom of God—not the elect of questionable human expedients, but the calm and modest, grateful and reverent, amazed yet obedient, acceptor of the developing divine will and order.

“As a man and minister, his massive brain; his clear, coherent, comprehensive ecclesiastical and religious views; his orthodox theology; his Christlike creed; his correct, lucid, and cogent scriptural expositions; his masterly and effective pulpit eloquence; his quick perceptions on all points; his deep spiritual discernment; his singularly intuitive insight into all phases of human nature; his masterly handling of masses of people; his born leadership; his carefully used power to place and work others while he worked in and through and with them in admirable fellowship; his indomitable will; his dauntless courage; his patient endurance of the inevitable; his hopeful spirit; his tireless activity; his deep piety; his long experience; his wide, careful, accurate observation; his personal magnetism that drew to him and clinched to his heart and help the most devoted of God's ministers and saints; his power to re-organize victory even out of seeming or actual de-

feat; his (Napoleonic) 'oblivion to the fact that he ever was beaten in any battle' of the Lord; his steadfast love for his friends, Christlike compassion for his bitterest enemies, and ability to transform foes into friends; his unity of purpose and life; his single-eyedness to the glory of God; his whole-souled humanness and humaneness; his gracious condescension to men of low estate; his companionable ways with all; his ready access and graceful bearing among all classes of society; his persistent personal appeals, under all circumstances and in all places, to saints and sinners, in all grades of religious or irreligious experience; his captivating power of 'buttonholing' entire strangers in the cars or streets or anywhere, and making them listen to his warnings and exhortations and invitations; his fearless and faithful dealings with individual sins and sinners; his courageous calling things by their right names; his uncompromising yet tender persuasions by the terrors of the Lord; his ease and ingenuity and thoroughness in managing social and religious meetings; his sanctified judgment and common-sense; his sparkling and instructive wit; his natural, universal, unfailing politeness and good humor and good manners under the most trying emergencies; his ringing and contagious laughter, that usually carried with it a penetrative point and 'a most palpable hit;' his gift of observing, gathering, remembering, imagining and utilizing in the pulpit and elsewhere, so many incisive, convincing, convicting, comforting, saving illustrations and incidents; his readiness in the use of silencing, if not converting, repartee—all these, and no doubt more, qualified him pre-eminently to stand in the very fore-front of the cause of religion and especially of entire sanctification.

“He believed enthusiastically in the Millennium. If

anybody ever felt like charging him in this connection with 'pessimism' concerning current history, all will agree that he was the most optimistic pessimist in heart and hope and cheer that ever was born. His whole sanctified life and ministry was spent in creating, as far as he could, a spiritual millennium around and within himself and others. He believed that one preparation for the millennium was the 'preaching of the Gospel to every creature,' and, so believing, he traveled rapidly, far and near, submitting cheerfully to long absences, with manifold discomforts, from the home he loved so well, trying to preach to as many as possible before he was called hence.

"He preached a whole Gospel. He did not preach baptized morality, but he preached a crucified and risen Christ with a pathos, power, and persuasiveness seldom excelled. He spurned the intimation that either regeneration or entire sanctification was merely tantamount to common honesty, to adhering to truth, to paying one's debts, to giving good measure, and all such-like twaddle. Those accustomed to hear him, well remember his frequent arraignments of the 'Old Man' of inbred sin, and how that discomforted embodiment of carnality would sneak away out of souls whom he had long fast bound, as this good hater of that 'Old Man' lashed his back with a stinging threefold cord of logic, law, and Gospel. He preached penitence, pardon, purity, and perfect love. He enjoyed salvation in himself and in others, but he heartily despised shows, shams, and shallowness. His ministry dived into the deep things of God and into the deep things of religion. He believed in the Holy Ghost, and, so believing, spake with the Holy Ghost sent down from heaven.

“His home life (so we have learned from those who have spent long seasons under his roof, around his hospitable table, and near his fireside) was charming in its great-hearted love; in its exquisite tenderness; in its thoughtful considerateness; in its manifold delightful manifestations towards all; in its quick anticipation and supply, not only of need, but also of comfort; in its bountiful entertainment; in its admirable simplicity; in its childlike ‘hilarion’ (a Scriptural word); in its confiding ‘abandon;’ in its Quaker-like, ‘yearly-meeting’ accommodativeness; in its interdenominational and international catholicity; and in its holy atmosphere.

“He was most respected and admired and loved in his own yearly meeting, in the ‘meeting-house’ where he was long pastor, in the town and vicinity where he lived, and in his own family. In that quiet western home, where every room and every object revive precious memories of the love and labor of this departed husband and father, are bleeding hearts that thrill to these words as they read them dimly through their tears. His influence was greatest among those who knew him best. His word to them was ‘the perfect law of liberty.’ He swayed by the law of love. He was tolerant even to indulgence, yet he easily molded public and social, political and ecclesiastical, family and private opinion.

“He was the nearest of any man we have known, in very many points of likeness, to our well-beloved and still-lamented John S. Inskip. Copy anything in Inskip? Never! He was too truly great to copy anything in anybody. He originated—not imitated. He led—not followed. He set copy for others, but copied none. Yet, ever and anon, suddenly, unexpectedly, on some occasion great or small, a look, a word, a gesture, some

skillful tactics, some victorious flank movement would remind us of Inskip. Like Inskip, he was a natural camp-meeting general. Quick in response, profitable in suggestion, apt in giving much-needed help, and admirable in getting souls to God.

“Once, in writing the report of a camp-meeting at Mountain Lake Park, we had occasion to allude to Brother Updegraff at some length. As we were quietly admiring this royal man and manager, the expression,

“ ‘OUR KING DAVID’

Flashed into our thought. We penned it lovingly, and we believe truthfully, at that time. We do not retract it. We re-affirm it with even greater loyalty to our great and good leader. The original King David never deserved loyalty better than he. King David's claims were by birthright. ‘Our King David's’ claims were by his peculiar personality, his royal priesthood, his holy character, his ‘natural force,’ which never ‘abated’ till his dying day.

“Do you say, ‘You have written strongly?’ We could not help it. Let him that can, and is disposed, go back over all we have written and quibble over what should be left out. We have no heart just now for mincing our words or curbing our flying pen. Did everybody regard and respect, admire and love this man as we did? Of course not. Will everybody accord with every part of this editorial? That is not what we are writing it for. This memorial paper is our love-tribute laid on his grave, while those who think and feel as we do look reverently on. Some such are even now thinking over more things that they would gladly have added hereto. Could such a masterly man and minister and leader by any possibil-

ity incur the 'woe' pronounced on them of whom all speak well? God forbid! Bigotry could not abide such a spirit as his. Superficiality was plowed under by his subsoil preaching. Sham and show resented his vivid exposures. Old and decayed ecclesiasticisms tottered at his touch. Fossilized church dignitaries were discomfited by this live man and wished him under guard, at a safe distance, if not under the sod. Hypocrites of all shapes and sizes hid their heads from him, and hated him, no doubt, in their hearts. Judaism that was outward and in the letter, and not inward and in the Spirit, could not brook this iconoclastic hand that tore away its veils, millinery, traditions, antecedents, superstitions, and Rabbinitisms. 'The world will love its own.' So will the living church of the living God. He never coveted a 'mutual admiration society' with those whose praise is blame. He sought rather 'a conscience void of offense toward God and toward man.' We believe he had it.

" 'Truly a prince and a great man has fallen in Israel.' Mourning is in our Zion; but faith and hope and holy joy spring from the dust. 'God buries His workmen, but carries on His work.' 'The Lord gave and the Lord hath taken away: blessed be the name of the Lord.' Let us close up the ranks and 'go forward.' Amen!

MEMORIAL SERVICES ELSEWHERE.

The first of these was held early in June at Hutchinson, Kansas.

At the State Holiness Camp-Meeting held at this place Brother Updegraff had been announced as one of the foremost workers for this season. Many were anticipating his coming with holy expectation, for his fame had preceded him. The Chief Shepherd had, however, or-

dered it otherwise; for just a little before the writer was to start to Kansas to conduct another meeting, and then join David at Hutchinson, the telegram came announcing David's ascension to join the hosts triumphant before the throne. The brethren in Kansas felt that the occasion should not pass by without a suitable Memorial Service, which was duly arranged for, and conducted on the Friday afternoon of the camp. Several addresses were delivered by brethren who knew him well, and had been associated with him in the Master's work. A singularly sweet and sacred influence of commingled *sorrow* at the church's loss and *joy* at the victor's triumph pervaded the assembly. A tide of salvation set in upon that very meeting. A brother minister was led out into the light and power of full salvation. A number of other persons were likewise blessed. Indeed, it seemed very much like a meeting in which his own personality was felt, and as though he were actually in charge. It was not a funeral occasion by any means; but a season of life and power and glory.

The next was the Memorial Service on July 7th held at

MOUNTAIN LAKE PARK.

Of this we give the account written by Mrs. E. E. Williams for the *Christian Standard*:

“The hour appointed for this service found gathered in the auditorium the largest congregation ever seen in this place upon the first day of the meeting. Notwithstanding the alleged ‘hard times,’ and the fact that many of our western friends are cut off from us because of the great railroad strike, yet the Lord has sent large numbers of His people here, many of whom have never been here before, and every train brings an increase to our

company. Large bunches of the beautiful white mountain laurel, hanging-baskets full of lovely trailing vines, begonias in full bloom, and other growing plants, turned the pulpit, platform, and sides of the auditorium into a perfect bower, while the lifelike picture of him in whose honor we were assembled, smiled loving benedictions down upon us from above the pulpit from which he had so faithfully and often proclaimed the Gospel of full salvation. Doctor Gilmour was ready with his choir, and opened the service by singing 'Wonderful Love.' The music was soft and subdued, yet wonderfully sweet, and nearly every face in the audience was baptized with holy tears.

"After the singing Brother Thompson asked me to lead in the opening prayer, in which I was led to thank God for the precious life which had in such a marvelous way touched and blessed so many other lives, and to express our acquiescence in the will of the Father in this our great common bereavement. But my voice was full of tears I know, for, as Brother Smith expresses it, 'my heart is in mourning.' Mr. Wesley once said that 'the ties of grace are stronger than the ties of nature,' and I know now that is true.

"Singing Nos. 205 and 178.

"After a few remarks from Brother Thompson, Brother J. H. Smith spoke of 'David B. Updegraff as we knew him.' He dwelt, not upon his natural qualifications due to heredity, birth, or education, but of his gracious endowments, which all might seek to obtain and emulate; of the graces noticeable in him as a true minister of holiness; of his broad catholicity of soul and the spirit of tolerance for which he was so noted. Not tolerance of error or untruth, for these he would hunt down with tireless

vigor; not tolerant as a leader, in that he would ever let a meeting simply drift, but quick to turn the tide for the glory of God in the salvation of souls; not tolerant of sermons which aimed only at beauty of diction or display of rhetoric, since his objective point was 'souls' not 'sermons;' but tolerant in the sense which stamped him a true Quaker, even while in marked Scriptural catholicity he belonged to us all, as a true preacher of righteousness, for such, indeed, he was in the highest sense of the term. But he was not only bent on preaching the truth himself, but upon getting the mouths of others pried open. He was possessed of a special genius for drawing out testimony, and hundreds are now preaching the Gospel who would never have thought of it but for him. He also held in high estimation the ministry of woman, not only in the Quaker church, but in the Pentecostal church of God. Women who were called to preach the Gospel were always sure of a full share of recognition under his leadership, for he was deeply convinced of the truth that 'in Christ Jesus there is neither male nor female.'

"The speaker dwelt upon the systematic closing up of the life work of our beloved brother, which, to his mind, evidenced the fact that he knew the end was approaching, and proposed 'setting his house in order,' as the only work of preparation for death which was necessary for him to make, and then burst forth in tender pathos: 'Oh, I cannot realize that he is gone—can you?' I catch myself often looking toward the entrance for his coming among us. I long to feel the pressure of his dear arm around me, and to hear him say, in loving tones, as he so often did in other days, 'The Lord bless thee, Joseph!' And though in visible form he will mingle with us here

no more, I cannot feel that he is very far away. The holy odor of his presence lingers around this place, and I dare to believe that in the spirit he is very near us now! Oh, David, our David, our King David, the inspiration of thy life can never pass away! Thou art not dead! Such men as thou wast can never, never die. We miss thee, and love thy memory, but we will not pause to weep. The cause of holiness so dear to thy heart demands our best efforts. With a shout we close up ranks and press forward to the fray! The influence of thy life and teaching shall not be lost, but God shall have the glory, both in thee and in us.

“As Brother Smith ceased speaking, audible sobs could be heard all over the auditorium. All heads were bowed and all hearts bleeding afresh in grief over our great loss. Some moments passed before the hymn announced (No. 228) could be sung, and at best it was but a minor strain, sung in broken melody. But through all our sorrow and tears, in the sobbing sad-toned chorus, there still rang a chord of jubilation as we seemed to catch the gleam of a beckoning hand, reached over the ramparts of glory, and the echoes of a well-beloved voice seemed to mingle with our own as we sang the familiar words together :

‘Where the harps of angels ring,
And the blest forever sing,
In the palace of the King,
Meet me there ;
Where in sweet communion blend,
Heart with heart and friend with friend,
In a world that ne’er shall end,
Meet me there.’

“Dr. Dougan Clark, the bosom friend and companion in labor of our departed leader, now rose and came to

the front of the platform, but some seconds passed away before he could command his voice to speak, and even then it was in broken tones and with streaming eyes. The love which existed between himself and Brother Updegraff surpassed the love of brothers in the flesh, and he feels our common loss too deeply for words to express. He spoke of their connection together as 'the real scriptural divine union, which can only be spiritually discerned or understood,' and referred to my quotation from Mr. Wesley concerning 'the ties of grace being stronger than the ties of nature' as a positive truth, even though worldlings could not understand it. He declared that no other grief or loss which had ever come to him in life had ever affected him like this, and said, that though there was no rebellion in his heart against the will of God, yet he found it impossible to restrain the tears or refrain from weeping when he thought of his great loss. He then spoke of the ancestry of 'Our David,' of his mother and grandmother, both ministers of the Gospel, and said, 'The training of this remarkable man began a hundred years before he was born. His mother was a remarkable woman, away ahead of the age in which she lived, and had to endure much from those who did not understand her. But she bore it all bravely, and transmitted to her son much of her own natural powers of endurance. David was also born with a strong body. His was a marvelous physique—perfect in foundation and manly development. Oh, it seems so strange that he should go before me! But he died of hard work, not of old age. And the post-mortem examination showed that he had been dying for years. He must have suffered greatly, but he never stopped for that. Think of his prodigious labors, his journeys to and fro, his mental toil,

as with pen and tongue he hunted error, ecclesiasticism and legality to the death, preaching always, with resistless power, the Gospel of salvation, and pursuing with tireless vigor his ardent quest for souls! Think of how, being ordered to California by his physicians to take rest, he rested by preaching sixty sermons in forty days! Oh, if I could preach the Gospel for fifty years and accomplish as much as he did in twenty-five years, I would feel that truly I had not lived in vain! Then, too, he was a theologian of the true Holy Ghost type. I am and have been for years a teacher of theology, but the best theological university I ever attended was when I have sat here upon this platform with hundreds of other ministers and Christian workers all around, and listened while he indocinated us all in the deep things of God. Oh, I would not have missed knowing David Updegraff for all the world! Peace to his memory, peace to his ashes; and we shall meet him, and spend eternity together. His Christ is ours, and the source of His power is open to us. During his life of labor and victory he gave God all the glory, and I can imagine him now casting all trophies down at J esus' feet and giving Him the glory still!

“I have been able only to give my readers a very few of the beautiful loving words of these two brethren, for most of the time my own heart was too full to write, and the tears blinded me so I could not see. But it is impossible anyway to put such love as theirs (and ours) upon paper, and words are not adequate to convey to the minds of others half the truth concerning ‘David Updegraff as we knew him.’ It will take the eternal ages to unfold all that he has been to us and to hundreds of others whose lives have felt his touch. Thank God for this holy, beautiful, strong, helpful life! We grieve that it should be

cut short, seemingly right in the midst of his usefulness, but we rejoice that he was given unto us, even for a season.

“ Brother Thompson now gave opportunity for others to tell briefly in what way ‘ Our David ’ had been made a blessing unto them, and in quick response many told how he had helped them along different lines, while many others would fain have spoken, for whom there was not time. It is perfectly wonderful how many lives this man baptized with the Holy Ghost has touched, only to bring blessing.

“ Brother Thompson, in closing this memorial service, urged us to remember that while we might not all preach or write like Brother Updegraff—while we might not all be as ‘ great ’ as he was, yet we might all be as ‘ good ’ as he. The same blood that washed him ‘ whiter than snow ’ still flowed for our cleansing. The same blessed Holy Spirit which so wonderfully empowered him was still abroad in the world performing His office work upon the hearts of the children of men. And the same Almighty Source from which he drew his strength was still available for each one of us. And as we listened to the words of our beloved ‘ bishop, ’ we believe we are safe in saying that there was not one present who did not then and there get a firmer grip on God, and resolve from that day to emulate ‘ Our David ’ in being ‘ good ’ even if we might not be ‘ great. ’ God help us! Amen!

“ Just before the service closed Brother Smith spoke briefly of the marvelous way in which the life of Sister Updegraff had been spared in order that she might minister to her loved husband in his last days on earth. And our tears overflowed afresh as we were told how just before he fell into the comatose state that lasted until the

end, he looked lovingly up into her eyes and whispered, 'God knew that I would need thee, dear.' May the choicest blessings of our Heavenly Father rest upon the lonely wife and the bereaved household at Mount Pleasant. Brother Smith then continued: 'This would be a very unfitting memorial of David B. Updegraff if some one did not get specially helped before it closes.' A fiery exhortation was followed by a rush to the altar, and in the next few moments many souls received 'special help,' and some were fully saved. Glory! Glory! Truly the God whom 'Our David' loved and served is still among His people. This blessed service, which must ever remain fresh in all our hearts, closed by singing,

'One sweetly solemn thought,'

after which Brother Thompson pronounced the benediction, and we went to our homes praising God that Brother Updegraff had ever lived, and that dying he had left behind him so many precious memories, and also so many holy hands and hearts to carry on the work he loved so well. Truly God is good to those who love Him!"

Next came the Memorial Service at

PITMAN GROVE, N. J.

Here are some of the tributes paid his memory on that very blessed occasion :

"MEMORIAL.

"Resolutions on the death of David B. Updegraff, passed by the Board of Directors of the Pitman Grove Camp-Meeting Association :

"*Whereas*, God, in His wise and inscrutable Providence has taken our brother, David B. Updegraff, from the labor

of earth to the rich reward of heaven, we desire to express

“I. Our unfeigned sorrow.

“His pure character, his warm heart, his genial manner, and his unselfish devotion to the Master's work endeared him to all, and especially to those who knew him best. His sunny smile was but the reflection of a joyous religion, the power of which pervaded his entire nature. In his death we have lost a warm friend, a wise counselor, a tried and true Christian brother.

“II. Our deep sense of loss.

“For some years he has been a prominent worker in our [camp-meeting at Pitman Grove. Fitted by nature and by grace to be a religious leader of men, his labors with us have been successful above the common average. His original expositions of Scripture, his plain and forcible presentations of great truths, brought light and comfort to many souls. When we gather this year for our meeting we will greatly miss his words of encouragement, his earnest prayers, his faithful and instructive sermons. It seems to us that while the work is so great, and truly consecrated workers so few, the world can poorly spare such men as he.

“III. Our reverent submission.

“We know that his removal from us was of God, who doeth all things well, and believe that the great work to which Brother Updegraff gave his life, will still go on. We are sure that behind this ‘dim unknown standeth God within the shadows, keeping watch above his own.’ The work is God's; the workmen also belong to Him, and whether they be on earth or in heaven, success shall come at last.

“IV. Our profound sympathy with his family.

“Our loss is great; theirs must be infinitely greater. May divine grace sustain them, the divine Presence attend them, and the God of all comfort, bless and keep them. His memory will be to them an ever-brightening benediction, and the gentle influence of his life an ever-helpful presence. He

“Sank to the grave with unperceived decay,
While resignation gently sloped the way,
And all his prospects brightening to the last,
His heaven commenced ere the world was passed.”

“JOHN S. HEISLER,
“E. HEWITT,
Committee.”

“FRIEND UPDEGRAFF.

“There has been no name among the laborers at Pitman Grove which has evoked a quicker thrill of response from the hearts of its people than Friend David B. Updegraff. He was so long associated with us that he was one of us.

“He was so loving in his heart he needed no pathway of testing to enter into ours. He was so natural in his friendship that he needed no password into its gates with us.

“He was so unaffectedly human that we instinctively called him brother.

“He was so truly humble that the lowliest sinners felt no embarrassment in approaching him.

“He was so thoroughly genial that all classes of people loved his company.

“He so lived ‘Holiness to the Lord’ that he reflected holiness toward men so that men could see it and glorify God.

“He labored so freely in the Gospel that he took rank with Paul in working without compensation.

“He so realized salvation that he was equally at home with the awakened sinner and the soul which had reached its stature in Christ Jesus.

“He was so filled with the Spirit that his leadership asserted itself as one of Pitman’s great captains of salvation, while his conversation was so *really* in heaven that our spiritual soldiers unquestioningly followed him.

“His intelligence in spiritual things disarmed criticism by his manifestations of the deep things of God.

“But he is not, for God has taken him. His face, irradiated with the Spirit, will beam no more upon us at Pitman; nor his voice float its power into our souls. But his presence will be with us even though we may not see it. Christ will not keep him away from the spot he loved so well, where the hosts of the Lord are encamped.

“The tears with which we bedew his memory will appeal to Christ for his presence in the Spirit. The tombstone in our hearts, on which his name is written, will call him to us to read, ‘Friend Updegraff,’ laborer with Pitman on earth, Pitman will labor to join you in heaven.

A. E. BALLARD.

“SAINT OF PRECIOUS MEMORY.

“I formed my first personal acquaintance with the deceased at Pitman Grove on his first visit, and soon a warm attachment was engendered, which ripened into the closest friendship. In all my associations with him, I always found a Christian brother full of faith and love; the embodiment of a true man filled with the fire of the Gospel, always ready to do good work for his Master, who took me to his heart. The more we met the more intense our

esteem grew for each other. He was a workman that had no need to be ashamed. Always abounding in the love of Christ, he has gone on and proved that it is far better to be with the Lord. May his mantle fall on his associates.

JAMES M. CASSIDY."

"Know ye not that there is a prince and a great man fallen this day, in the death of Rev. David B. Updegraff?' It came upon us suddenly and unexpectedly. We had been accustomed to look upon him as a model of physical development in the strength of vigorous manhood, with a constitution almost impervious to disease; and withal a man possessing great moral power and high intellectual culture, not only in the halls of science, but in the school of Christ. He was a man who could tell others what he knew and believed, in the most pleasing and convincing manner. The death of such a man is FELT to be a calamity, when we come to realize that we shall see his face no more. And yet, though dead, he will still live enshrined in the heart of a vast multitude who, at Pitman Grove, Ocean Grove, and many other places, received the Word of God from his lips, touched with a live coal from God's altar. Earnest and impassioned in his address, we have seen him pour out his soul in a stream of burning eloquence, seeming never to think of weariness in his intense desire to save souls and lift the church to a higher plane of religious experience. In this he was abundantly successful, and many will now rise up and call him blessed.

"Some will no doubt incline to the opinion that he was a sacrifice to his burning zeal for the cause of the Master; that he crowded too much in a few years of earnest toil. Still, as we think of the past and the present, and look

forward to the future and the coming glory, we may well exclaim, 'Servant of God, *well done!*'

"H. M. BROWN."

"David B. Updegraff was one of the brightest illustrations of gospel liberty I ever knew. He testified to a freedom from the bondage of sin in such a way as to carry conviction that he was 'free indeed.' In his public ministry he was remarkably free in *thought* and *language* and *manner*. I have seen him before large audiences and under various circumstances, but I never saw him embarrassed. He never appeared more at home than in these services, where he invited questions on the line of Christian holiness. His answers were given instantly, and with remarkable clearness. Taking him all in all, he was the freest man I ever knew in the body, and now that his soul has been liberated from the earthly house and has sailed out into the eternal sphere, he is just where he seemed so well fitted to be when we looked upon him as he stood before us in the auditorium of Pitman Grove.

"J. S. HEISLER."

"Surely no one who knew this wonderful man could doubt for a moment that he was fully set apart and divinely commissioned, like the Apostle Paul, for a special work in the churches. His masterly sermons, his impromptu addresses, his instructive and surprising Bible readings, and his bright, cheery, loving, stainless personal life, all clearly show that he was intimately acquainted with Jesus and walked close to Him, and delighted to be in His company and have all others enjoy the same blessed privilege and experience. And who could doubt but that he had a marvelous insight into the mysteries of that wonderful book, the Bible. What lucid unfoldings of the

Word, made so clear and plain, and which had been to many sealed up all their lives.

“ He was a theological seminary in himself. His Bible expositions, and his ready and convincing answers to the most profound questions relating to doctrine and Christian experience, exceeded anything we have ever heard, and in the language of Rev. E. F. Walker, of the Presbyterian ministry, I would say, ‘ My true yoke-fellow! Thou wast very pleasant to me! Thy going has torn my heart! This poor earth is poorer without thee in it, and lonelier. But heaven is dearer and seems nearer now. When I meet thee there, I will try to tell thee how much thou hast been to me.’

REV. W. WALTON.”

At the next Annual Gathering in the parlors of *Elizabeth Farnum*, at 1214 Arch street, Philadelphia, held in April, 1895, David's absence was very much felt. God seemed, however, to grant unusual favor and fervor to Brother Clark, upon whom the responsibility of guiding the meeting now fell. It was the mind, both of Sister Farnum and Brother Clark, that a *memorial service* should be held here also. And like nearly all the others referred to, this service was attended with the *salvation of souls*. No less than six, we think, entered into the experience of perfect love upon this occasion.

We give Rev. John Thompson's report of this service

“ MEMORIAL SERVICE.

“ A very spiritual and heart-touching service in memory of our dearly beloved David B. Updegraff was held in the parlors of our esteemed Sister Elizabeth H. Farnum of Philadelphia, Thursday afternoon, April 18, 1895. Appropriate hymns were sung by Dr. H. L. Gilmour,

which were heartily united in by the congregation with tenderness and tears. Sisters Cassie L. Smith and Clara Boyd led in prayer, after which Dr. Dougan Clark read the following Scriptures:

‘The righteous shall be in everlasting remembrance.’
—Psa. 112: 6.

‘Precious in the sight of the Lord is the death of His saints.’—Psa. 116: 15.

‘The memory of the just is blessed.’—Prov. 10: 7.

‘But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

‘For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

‘For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

‘For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first:

‘Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

‘Wherefore comfort one another with these words.’—
I. Thess. 4: 13–18.

‘And I heard a voice from heaven, saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.’—Rev. 14: 13.

“Not having at our command a short-hand reporter, we can only give the substance of the addresses.

“Elizabeth H. Farnum was the first to speak. She said there was so much in her mind that she almost feared to attempt to speak lest she might take up too much time. She said: ‘David B. Updegraff was to me as a spiritual adviser more than any other man. He was not only of service to me as a spiritual adviser, but I found him a wise and safe counsellor in other matters. This meeting would not have been continued to this day had it not been for the advice and influence of Brother Updegraff and Dr. Clark. Many are here to-day who well remember how wonderfully the Lord used Brother Updegraff in these services. We cannot tell how many were converted and how many were led into the experience of holiness through his instruction. But I must stop, my heart is too full for expression.’

“Rev. Henry J. Zelle, of the New Jersey Conference: Five years ago Brother Updegraff was instrumental in leading me into the experience of heart purity at Mountain Lake Park. Since then I have been on the most intimate terms with him. I have enjoyed the blessed privilege of having him at my home. I have enjoyed his preaching and other services at camp-meeting. To me it is a great privilege to testify to his deep piety and to the blessed influence he has had and will continue to have on my life. I love Brother Updegraff.

“Rev. D. H. Kenney, of Philadelphia: Brother Updegraff did not know me intimately, but I knew him, and I have cause to be thankful that I was ever brought within the reach of his holy influence. The Lord made him a great blessing to me at Mountain Lake Park. I have known other great and good men, but few others were to me what this saint of God was.

“Rev. George Hughes: I am glad this is not a funeral

service. Brother Updegraff still lives. He has simply changed the place of his abode. In other words, he has been promoted. We know what he has been promoted from, but we cannot even imagine what he has been promoted to. He knew much while he was here with us, but how little did he know then compared with what he knows now. His removal is a providential mystery. We cannot tell why the Lord took him away. It may be the Lord had need for just such a man in heaven. But while we do not know why the Lord took him, we do know that infinite wisdom makes no mistakes. 'The Lord doeth all things well.' We greatly miss him, and shall continue to miss him, but we will soon go to join his company where 'they never say good-bye.'

"Lidie H. Kenney: I thank God for Brother Updegraff. I am glad it was ever my privilege to be brought under the spiritual influence of this great and good man. I attended the meetings that he held in this room from the beginning, also the meetings that he held at Mountain Lake Park from the beginning. It was at Mountain Lake Park where the Lord made him such a special blessing to my soul. I was in the experience of heart purity before I knew him, but he was the instrument in the hands of the Lord in leading me into deeper and higher and sweeter experiences than I ever enjoyed before knowing him. Thank God that Brother Updegraff still lives. I shall see him again.

"Rev. Joseph H. Smith: Inasmuch as I expect in a short time to publish 'The Life and Work of Rev. David B. Updegraff,' I hesitate to speak now, and yet I feel impelled to say a few words. I want to say that if we except the ministry of Rev. J. S. Inskip there is no man of our day who has led more souls into the blessed expe-

rience of holiness than our beloved Brother Updegraff. Then I want to call attention to the fact that he took special pains to honor the blood of Christ. He was broad in his views and especially free from bigotry, but no man and no book could have his religious indorsement who did not honor the blood of Christ. Next to the blood you will remember how on all occasions he was very careful to honor the Holy Ghost. We do well to follow Brother Updegraff fully in these two particulars. We are not called on so to broaden our views as to put ourselves in sympathy with those who, either directly or indirectly, ignore the blood of Christ or fail to honor the Holy Ghost. This much I felt that I ought to say.

“Rev. E. I. D. Pepper: At the time of the death of Brother Updegraff I gave full vent to my views and feelings in my editorial in the *Christian Standard*. But I want to emphasize one point here. That is, that the trait of religious character that especially arrested my attention in the life of Brother Updegraff was his passion for saving souls. I have been with him under a great variety of circumstances, and I have not failed to notice that whether in the cars or in the streets or in meetings the great matter with him was to be on the watch for opportunities for soul-saving. In this respect I think I never knew his equal. His great heart went out for opportunities to be instrumental in the salvation of souls.

“Jesse Shiber: Just about where I am now standing I gave my first definite testimony to the experience of perfect love. Brother Updegraff was present, and as I sat down he said very encouragingly, ‘God bless you, my brother.’ From that time I have had pleasant recollections of this sainted man of God, and that ‘God bless you, my brother,’ seems to go with me. It was not alto-

gether what he said, but there was something in his manner of saying it that gave special force to what he said. I shall always cherish precious recollections of this deeply pious man of God.

“Rev. Isaac Naylor, the Yorkshire evangelist: I have not had so long an acquaintance with Brother Updegraff as some of you, but I had an intimacy with him that makes his precious memory very dear to my soul. I have been with him not only in camp-meeting and revival services, but I had the privilege of spending two weeks with him in his own happy Christian home. We have good opportunities of knowing the saints of God outside of their homes, but there is certainly no better place to get to know people than in their homes. The two weeks that I enjoyed in the home of this good man of God only confirmed the high estimate that I had of his piety before I was privileged to have this delightful privilege of abiding under his roof. I shall be a better man as I believe, all my days for having had the acquaintance of Rev. David B. Updegraff.”

WHAT THEY SAID ABOUT HIM

Loving tributes published in the *Christian Standard*:

“Abbie Mills, Aurora, Ill.: Brother Updegraff was one of the most brotherly of brothers to me. I praise God for having witnessed his success in helping souls into light.

“Josiah Landis, Lititz, Pa.: I greatly admired the late David B. Updegraff. He was a holy man of God. I am reading with profit his book, ‘Old Corn.’

“Oliver M. Lednum, Bosman, Md.: To the memory of David B. Updegraff I shall never forget his looks when he was at Easton, Md. It was there I plunged in the cleansing fountain.

“L. W. Burroughs, Richmond, Va.: I mourn because dear Brother Updegraff has gone, but praise God for his example and teaching, which abide with me in sweetness, power, and blessing.

“Rev. I. P. McKee, Pittsburg, Pa.: Brother Updegraff was a zealous and a courageous man of God, called to preach the Gospel. Dead, but still he lives in the hearts of thousands.

“Rev. James D. Acker, Germantown, Philadelphia, Pa.: Oh, how I was grieved to learn of the ‘early departure’ of our dear Brother Updegraff; but God has done it, I will be submissive.

“Rev. I. Simmons, D. D., Danbury, Conn.: I praise God for a holy intimacy with the spirit of Rev. David B. Updegraff. I mourn his departure. The memory of our last interview is precious.

“A. M. Cheeks, Mt. Holly, N. J.: Brother Updegraff has been a blessing to me. I received much light from him in the line of holiness. In all time to come his memory to me will be precious.

“Elizabeth A. Mitchell, Hayesville, Pa.: We have sustained a great loss in the death of our dear Brother Updegraff. But our loss is no doubt his eternal gain. His name will always be dear to me.

“A. R. Craig, Stoneham, Mass.: I have been greatly helped and blessed by listening to Brother Updegraff. I feel impelled to mourn with the rest, though not intimately acquainted with him.

“E. L. Hill, Emerson, Ohio: ‘Translated, glorified, crowned, our beloved spiritual guide, used of God in leading me into light and liberty. Bereaved, but rejoicing in hope. He walked with God, and God took him.

“Lucy L. Wood, Emerson, Ohio: While we mourn our

loss in the death of Brother Updegraff, we rejoice to believe he is safe in his heavenly home.

‘Free from sorrow, pain, and care,
Sweetly resting over there.’

“L. D. Crooks, Greensburg, Ind. : Dear brother: I am thankful to God that He ever led me to an acquaintance with Brother Updegraff. The memory of this precious man is a blessing to my soul. I expect to spend eternity with him.

“Rev. Daniel Steele, D. D., Boston, Mass. : David B. Updegraff was a notable specimen of a son of God, ‘free, indeed,’ through the ‘more abundant life’ inspired in the believer ‘sanctified wholly’ and ‘filled with all the fullness of God.’

“Rev. Philip Haendiges, Philadelphia, Pa. : I am sorry to part with Brother Updegraff, but I praise the Lord that he ever lived. I rejoice in the hope that I shall shout with him in glory. Dear Brother Updegraff was a great blessing to me as he was to thousands of others.

“Wm. W. Brillhart, Indiana, Pa.: Our beloved David is gone. He now stands on the shining shore beckoning us to come. Oh, what depths of pure love flowed from his soul! His memory is precious. It seems to me I almost hear him singing,

‘I am dwelling on the mountain.’

“Allan and Eliza Tomlinson, Westfield, Ind.: Words fail to convey our feelings of sorrow on receipt of the intelligence of the death of our dear friend, David B. Updegraff. May God in His goodness console his dear family in this dark hour of tribulation.

“Rev. H. J. Zelle, Moorestown, N. J.: I loved David

Updegraff. Under his ministry I found full salvation. He was a man of God, and his life and teaching honored his Master. I feel that I have lost a dear friend by his death. He was truly a great man and will be missed.

“M. A. Sparling, N. H.: It was a great surprise to me, as it was to many others, to hear of the death of Brother David B. Updegraff. Our loss is his infinite and eternal gain. Thousands who were brought to Christ through his instrumentality will rejoice in anticipation of spending a happy eternity with him.

“Jennie Smith, Mountain Lake Park, Md.: How vividly we see the face of our beloved Brother Updegraff coming up the steps where we always met him and his faithful co-worker, Dr. Clark, as they came to the opening meeting in the parlors. All are praying the Holy Ghost will fill the vacancy of the greatly missed one.

“Mrs. Esther Tuttle Pritchard, Kokemo, Ind.: The loss of Brother Updegraff is a terrible one to us personally and to our ancestral church, of which he was a true reformer. So often we have said, ‘We have but one David, so clear-sighted and true to Christ.’ I date my richest experience in divine things from his ministry.

“Rev. J. F. Grob, Baltimore, Md.: The words of our beloved Brother Updegraff were luminous like lightning and refreshing like water brooks. Bold ones grew modest in his presence. Timid ones grew courageous under his teaching—weak and embarrassed ones were helped and made strong through his influence. Praise the Lord! Glory!

“Kate Applegate, Indianapolis, Ind.: We heard of Brother Updegraff’s ascension yesterday. While we know he had a triumphant entrance into glory, yet we feel lonesome without him. How greatly we shall miss him! Perhaps we were depending too much on him. How the

props are being taken away! But no good thing will He withhold from them that walk uprightly.

“ Rev. George W. Brindell, Eldora, Iowa: I first crossed the pathway of that sainted man of God, Rev. David B. Updegraff, in Iowa, at West Branch, twelve years ago. We never met till you introduced me to him recently at Mrs. Farnum’s meetings. How I praise God for those five hours in his society, and for the hope of spending eternity in just such company!

“ Rev. William Jones, D. D., Sedalia, Mo.: Because friendship is of heavenly origin, immortal in flower and fruitage, I am comforted while I read, David B. Updegraff is dead. I may never be able to tell how helpful and inspiring his words have been to me during the past ten years. He was truly a workman that needed not to be ashamed and I rejoice to count him among my dearly beloved friends.

“ Cassie L. Smith, Ocean Grove, N. J.: How can we write of an ‘angel of the churches’ in twenty-five words? I have tried, but think of the attempt as the tiniest sprig of evergreen to the memory of David Updegraff through whose promotion I am bereaved. A representative of Christian heroism and holy zeal, so thoroughly saved he could afford to be natural; a great-hearted, God-commissioned, faithful under-shepherd.

“ Rev. W. H. Swartz, Springville, N. Y.: Brother David Updegraff was a prince in Israel. His acquaintance, spiritual ministrations, and childlike character were a great blessing to me.

“ Rev. John M. Davis, Oakland, Md.: Sorry to learn of the death of our beloved Brother Updegraff. How greatly we shall miss him at Mountain Lake Park! Truly a great and a good man has fallen.

“Frances B. Addy, Denver, Col.: A ‘bishop of souls,’ a Friend, a bishop ‘not man-made, but God-made,’ ‘chosen of God,’ ‘commissioned by Christ and inspired by the Holy Spirit.’ God’s nobleman.

“Mrs. E. E. Williams, Roodhouse, Ill.: Everything I am as a Christian worker I owe, under God, to David B. Updegraff. In grateful love, with sorrowful, yet submissive heart, I would lay this tribute upon the resting-place of ‘our King David.’

“Dougan Clark, M. D., Richmond, Ind.: Dearly beloved Brother Updegraff, my spiritual father in holiness, my helper, leader, instructor, adviser, encourager, reprover in my holiness work. My friend, admired, honored, loved. Alas! my brother, farewell!

“Mrs. M. R. Skinner, St. Louis, Mo.: I send these lines to give expression to my rejoicing grief; on his account rejoicing, on our own sorrow. I know that our Father doeth all things well, and is able to fill the vacancy. I send this token in esteem of ‘our King David.’

“Rev. Isaac Naylor, Yorkshire Evangelist, Yorkshire, England: Glorious Brother Updegraff! I thank God that I ever made the acquaintance of such a hero for Jesus. He ‘fought a good fight and he has gone for his crown.’ Thou sainted spirit, in a little while we will be with thee.

“Mrs. J. S. Sloat, Newburg, N. Y.: We wish to be counted among the multitudes who are mourning because our beloved Brother Updegraff has been taken from us. We are fully satisfied that he is a victor crowned. We feel lonesome without him, but deep down in our hearts we are still saying, ‘Thy will be done.’

“Rev. J. Fred. Heisse, editor of the Baltimore *Methodist*: The death of this noted Quaker evangelist is sin-

cerely mourned. He was, indeed, a prince in Israel. Testimony everywhere catalogues him a great and good man. He was not simply a member of the Friends' church. He belonged to all evangelical denominations. He was strong in preaching, successful in leading, convincing in teaching and as a soul-winner. Camp-meetings, congregations, evangelistic services by the score emphasize his marvelous victories.

"Lizzie R. Smith, Germantown, Philadelphia, Pa.: The sermon that Brother Updegraff preached at Mountain Lake Park camp-meeting last summer was a great blessing to my soul. Its influence has lingered with me all the year. I just needed such a sermon, and while I have no doubt others beside myself were helped and strengthened in their purposes, it seemed to me as though the sermon was preached for my special benefit. We will greatly miss our beloved Brother Updegraff, but if faithful we shall meet him again. Praise the Lord!

"Rev. John Parker, Mount Kisco, N. Y.: I was never at Mountain Lake Park, so did not often see dear 'Uncle David' at his best. But I loved him sincerely because of his transparent simplicity, reality, purity, faith, and courage. He believed and therefore he spake, caring, nothing for the echo, but only for the revelation given to him, and the authority that sent him and the object that winged his feet and fired his heart. His 'Old Corn' will become new manna to us all now. Blessed be his memory, and blessed be God who gave him to us.

"Mrs. Anna M. Hamner, Philadelphia, Pa.: Our dear Brother Updegraff was always a great help to me. His answers to questions on the subject of religion were always forcible and satisfactory. On one occasion I asked him if people, when they were sanctified, were so

saved that they could not sin. He said, 'No, they are not so saved as to make it impossible for them to sin. They are not saved from the capacity to sin, but they are saved from the propensity or desire to sin.' This to me was very satisfactory. I praise the Lord for the wise counsel I have received from our departed Brother Updegraff.

"Miss Susan Plessner Pollock, Washington, D. C., and Miss Minnie Dougherty, Baltimore, Md.: It was with a shock of sorrow and surprise we read in the *Christian Standard* of the death of the faithful worker, David B. Updegraff. As we met one and another friend at church the next day who had seen and heard him at Mountain Lake Park, each had some earnest word of his to tell, which was as strong and fresh in their minds and heart as if spoken yesterday. This was his gift, to so impress his hearers that they took home what he said, and thus shall his work live after him. It has been taken home by the many who heard him to the many who did not, and now, alas! cannot.

"Rev. Adam Wallace, Ocean Grove, N. J.: Among the ascended of 1894, those who have already gone or those who may yet pass over the river, we suppose it to be unlikely that a single personage will be more widely and sincerely mourned than our beloved David B. Updegraff. It is now about twenty years since we first met with Rev. D. B. Updegraff, and almost at first sight gave him the confidence and admiration of our heart as a brother beloved in the kingdom and patience of Jesus Christ. This sincere and heart respect increased year after year as we had opportunity to see more of the man and learn more of the mind of Christ through his ministry. Christians of all denominations accepted him as a heavenly-instructed

teacher of Gospel truth, and loved his genial spirit and forceful ministry. Let those of us who remain learn to lean harder on God and give full proof of our submission by saying, 'Thy will be done.'

"D. K. Landis, Strasburg, Pa.: Well, our much beloved Brother Updegraff and father in the gospel has gone to his heavenly mansion. I am one of the thousands who had been praying for Brother Updegraff, and hoping that he might be with us to bless the church and the world for many years. But in this sore bereavement, as in all other trials, I find my greatest happiness in saying, 'Thy will be done.' I pray God that this severe trial may be sanctified to our good. Let those of us who remain be more untiring in our zeal to spread scriptural holiness.

"Rev. N. C. McLean, Toledo, Ohio: Lips cannot express nor pen describe my sorrow of heart since hearing of the death of our beloved David B. Updegraff. I can not restrain the tears as I think that we shall never again hear the voice of that dear good man in this world. I am but one of the thousands to whom God made him a great spiritual blessing. May God, by the power of divine grace, sustain Sister Updegraff, who mourns the loss of a devoted husband and the children who mourn the loss of an affectionate father.

"While his friends are so deeply mourning his loss, we remember the great contrast for him. He rests from his labors, oh, how sweetly, in the presence of Christ, for whom he so nobly stood, and whose Gospel he so eloquently preached. Many there are who can truly call him blessed.

"Mrs. Lidie H. Kenney, Mount Alverno, Pa.: The death of our beloved Updegraff was to me a great surprise. I knew he was in poor health, but could not bring myself

to believe that his work was done. Even now it seems difficult to believe he has departed. In the death of Brother Updegraff I have lost a true Christian friend. Spiritually, he was a great blessing to me. I shall miss him greatly. This is to me as well as to others, a mysterious providence. But in this, as in everything else, the submissive cry of my soul is, 'Thy will be done.'

"Rev. W. Walton, Secretary of Pitman Grove Camp Meeting Association: I dearly loved Brother David B. Updegraff. He was so good, so great, so bright, so sweet and so instructive. With thousands of his dear friends I feel that I am greatly bereaved. There was but one David B. Updegraff. I mourn because of the great loss we have sustained.

"A. H. Hussey, Mount Pleasant, Ohio: In 1870 my beloved Brother Updegraff taught me, by faith, the way of holiness. Glory! Since then he has been to me a loving counsellor and friend. I feel most keenly the loss I have sustained in his death. I was with him much during his last sickness. We talked together of his departure, prayed together, and in his last moment we sang together around his bed-side,

Sweeping through the gates.'

He is now with that Savior whom he loved so well and served so faithfully. We shall greet each other again on the eternal shore. No doubt ere this he has heard the Master's voice, 'Well done, good and faithful servant; enter thou into the joy of thy Lord.'

"A tribute to the memory of David B. Updegraff by J. C. Dorman, Cincinnati, Ohio:

Devoted
Aggressive
Vigilant
Impressive
Daring
Benevolent
Upright
Pious
Diligent
Earnest
Gifted
Righteous
Alert
Fearless
Faithful

“ Faithful ambassador of Christ! Clear teacher of God’s Truth! Princely proclaimer of the Gospel! Mighty apostle of Holiness! Valiant leader of God’s hosts! Zealous, patient, tireless soul-winner! Lustrous example of perfect love! Tender husband! Loving father! Gentle brother! Genial friend! David beloved! My true yoke-fellow! Thou wast very pleasant to me. Thy going has torn my heart. This poor earth is poorer without thee in it, and lonelier. But heaven is dearer and seems nearer now. When I meet thee there I will try to tell thee how much thou hast been to me. Thither, my footsteps quicken! Till the morning breaks, adieu, Oh, precious!

‘ Then where unbroken friendship reigns,
Nor of divided joy complains,
Shall rise our blest, angelic strains,
Together.

“ EDWARD F. WALKER.”

CHAPTER XXV.

HIS WORKS DO FOLLOW HIM.

“He being dead yet speaketh.”

SUCH a man as David Updegraff is *immortal in two worlds*. For while he rests from his labors and is present with his Lord his works remain and will increase with the years.

It is here that men and ministers should reflect and inquire as to the enduring character of the work to which they are devoting their time and energies. The works of some men live scarcely as long as they do, though they were approved and applauded for these works in their day. Men whose ambition and reputation is to *build churches, to raise monies, to attract large congregations, to attain offices, to acquire scholarship*, may accomplish their object, and that not without beneficial effects. Yet they may live to see many of these things decay and disappear, and many of them go into obscurity and be forgotten, because they have been superseded by something a little better of the same kind. These things were never meant to endure. They are as the “wood,” “hay,” and “stubble” to which the apostle alludes. And, moreover, building in these materials is not conducive to the spiritual life and prosperity of the builder; for though he shall be saved, yet it is “so as by fire,” and

he "suffers the loss" of the best of a life-time's opportunities.

The kind of work to which David Updegraff gave himself for these twenty-five years is not so likely to attract the attention of the world nor to win the appreciation of the selfish and worldly in the church, as many other kinds of work that may be called Christian work would; nor are his successes and achievements so easily recognized by those who measure everything by ecclesiastical tapelines or numerical statistics, as they are by those who, having accustomed themselves to look upon the Invisible One, have developed ability to see the honor which God places upon many things which men overlook and despise. Some of our readers will be surprised when we tell them that we have really seen it hinted in an English magazine since Brother Updegraff's death that "he was a disappointed man, having failed in the work he attempted to do." Well! He was the most triumphant and joyful "disappointed" man that we have ever known, and we are convinced that he was the most successful man that ever "failed!" Ah! All such criticism and observation is but current comment on Paul's declarations concerning the inability of the natural man to discern spiritual things, and that the spiritual man is discerned of no man. When the works and the memory of all those men who would seek to chain liberty, or to extinguish the fire of Holiness, or to act as lords over God's heritage, are long ago forgotten, then still the works of David Updegraff will live on, to bless an increasing number of souls and to meet him with great reward on the final reckoning day.

Revivalism is, we trust, now a permanent factor in aggressive Quakerism. It is true, as we have seen in this

narrative, that *this* work had begun before David's ministry had commenced, but it received a mighty impetus and extension under his labors, and more efficient methods were introduced by him for carrying on this work, so that now, in many Friends' meetings, the revival is a fixed institution; and the number is growing. This is better than building "three a day," frame, brick, or stone church edifices. For these will crumble and decay. Whoever can rise up to stem an anti-revival tide which is setting in in some parts of Methodism, or to make place for Holy Ghost revivals in churches which have never known them, at least in recent generations, will do his church a service which David Updegraff assisted in doing for his. And it will be service, we venture to judge, of greater value to that church than even if he were to endow a National University under its control.

Toleration is bound to be tolerated in the Friends' church. We do not know that the ordinances will ever obtain authoritative recognition. We do not predict that. David never strove for that. But we dare to predict that, with the growing spirituality of the church, the increasing number who see the scriptural authority for the two simple ordinances of the Christian religion, the growing sentiment against the injustice of such intolerance as is yet exhibited, especially towards a minister who will obey God and the dictates of his own conscience in the matter—we say, we venture to predict that the little smooth stone from David's sling-shot has hit the Goliath in a vital spot, and after a few more struts and strides, he will stagger and fall among the slain of the Lord. So that we believe, under David Updegraff's faithful, fearless, self-sacrificing ministry, forces have been set in motion that will never be stilled until Quakers everywhere shall

be free, without fear of those over them in the Lord, to thus fulfill all righteousness whenever under the light of the Spirit, the Word, and their consciences, they see it incumbent upon them to do so.

Holiness is spreading in the Friends' church, and its interdenominational movements are extending as never before. In both of these directions the work of Brother Updegraff is destined to advance and increase. Few, if any, of the distinguished evangelists and revivalistic members in his own denomination but what are sound in doctrine, and most of them definite in testimony upon this great central theme of Christianity. Many of those who are blazing the way for their people in other churches, are men and women who lighted their torches at fires which he helped to kindle. What might be called the Updegraff stamp (as seen in characteristics we have noted, and in features of Mountain Lake Park Camp Meeting) will be seen and felt in the Holiness movement for many days to come. We would not, indeed, be surprised if the great camp-meeting which he so successfully launched and piloted for about nine years were to become the nucleus of a more gigantic Holiness movement than the church or the world has ever yet known.

Nor should we close this simple tribute to his memory, and prophecy of the continuance of his work, without remembrance of the precious children that have come up under that sacred roof, and midst associations and influences so hallowed as those which attended their dear father. Four noble men, four noble women, live as the natural monuments of his life and love. They partake very largely of his genius, his talents and his strength. No one of them has, as yet, we think, quite reached the age of their father, at the beginning of his ministry.

Most, if not all of them, have had a personal acquaintance with the God of their father. Some of them are abiding in that perfect love which so charmed his life. We have wondered if upon some of them his mantle might not fall. May God graciously grant it!

As we draw these pages to a close, we are more than ever conscious of the weakness and unworthiness of our tribute to the great and good man. Studying him the more and more closely, as we have penned these lines, we have become more and more deeply impressed with the grandeur of his character, and the goodness of his life. Our own heart was knit to him in life, as the heart of Jonathan to David. We seem quite unable yet to believe him gone from among us. His presence and friendship do not appear to be things of the past. He lives more in our heart, even, than in our memory. He has engrained himself in our very life.

We join with our beloved Brother Clark in these words of farewell:

Fare thee well, beloved brother and spiritual leader and helper and guide. Thou wast ever firm and brave and steadfast for the truth. Thou wast ever tender and loving and affectionate toward the lambs of the flock. Thou hast been very pleasant to me, my Brother David. I miss thee at every turn. God give me grace to follow thee as thou didst follow Christ. May He strengthen me to do my little work faithfully and well, as thou didst thy great work. And in His own good time may we meet again, where there is no more sin, and no more sorrow, and no more death. Glory to the Lamb.

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David B. Updegraff and his work.

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